

1834. * SEMI-CENTENNIAL * 1884.

Memorial

MISSOURI BAPTIST GENERAL ASSOCIATION

CONTAINING

SERMONS, ADDRESSES, ETC.,

IN COMMEMORATION OF

Its Fiftieth Anniversary,

AND

MINUTES OF PROCEEDINGS FOR THE YEAR 1884,

WITH

AN ENROLLMENT OF THE NAMES OF CONTRIBUTORS,

TO STATE MISSIONS FOR THE

SEMI-CENTENNIAL ;

ALSO,

PLAN OF SYSTEMATIC BENEVOLENCE,

RECOMMENDED BY STATE MISSIONARY BOARD

TO THE CHURCHES.

COLUMBIA, MO.:

THE HERALD PRINTING ESTABLISHMENT,

1885.



ANNOUNCEMENT.

At the session of the General Association held at Marshall, October 21—25, 1884, the following resolution was adopted (*vide* p. 58 of Minutes) :

" *Resolved*, That the Missionary Board be instructed to publish, in book form, the addresses delivered and the poem read at this Semi-Centennial Meeting of the General Association; also such part of the minutes as relate to the exercises of this Semi-Centennial Meeting, or at their discretion the entire minutes; and also the names of the contributors to the Semi-Centennial fund; provided, that enough subscribers at one dollar per copy can be obtained to pay the expenses of this publication."

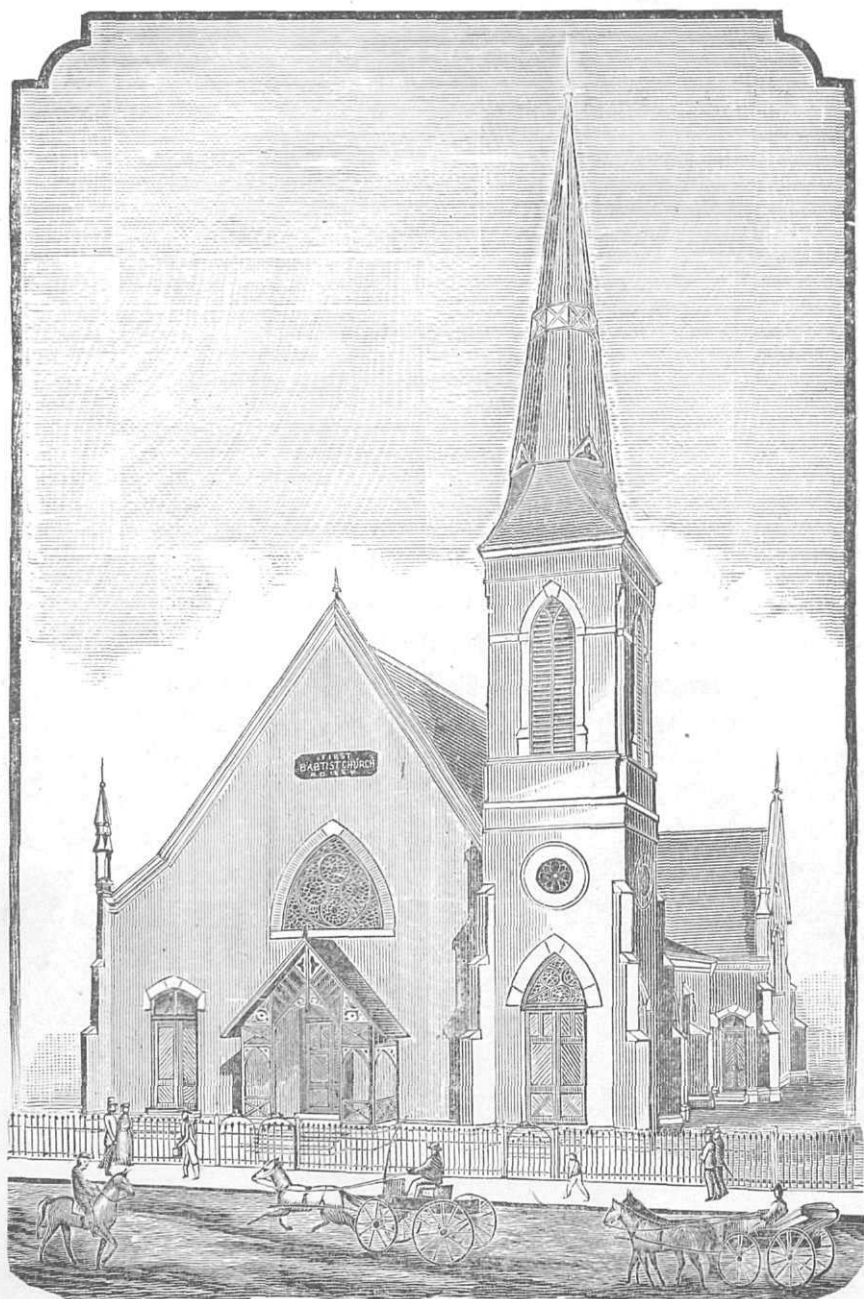
At a meeting of the Missionary Board held at Marshall on October 25, same year, the undersigned were appointed a committee to collate and publish the matter referred to in the foregoing resolution. This volume is the result of the labor thus authorized. While their duties have confined them to the simple arrangement for publication of matter prepared by others, care has been taken to present a work which, in accuracy, arrangement and neatness of execution, is worthy of its purposes and of the important period in the history of Missouri Baptists which it commemorates.

W. POPE YEAMAN,
A. F. FLEET,
E. W. STEPHENS,

Committee.

COLUMBIA, Mo., February 22, 1885.

To the Memory of the
Faithful Men of God, who, Fifty Years ago,
amid Prayers and Tears, Organized the Body whose Labors,
* Under the Divine Guidance, *
have been so Abundantly Blessed in many parts of our State,
but which Realizes that its Work is yet hardly well Begun,
this Memorial Volume is gratefully Dedicated
by the General Association of
Missouri Baptists.



MARSHALL, MO., BAPTIST CHURCH, IN WHICH THE SEMI-CENTENNIAL MEETING OF THE GENERAL ASSOCIATION WAS HELD, OCT. 1884.

INTRODUCTION.

“A jubilee shall the fiftieth year be unto you.”—Leviticus.

This book is published as a happy commemoration. It is not to commemorate the fiftieth year of the Baptist denomination, but the fiftieth year of the Missouri Baptist General Association. To be more explicit, it is not to celebrate the fiftieth year of the introduction of Baptists into the state, for Baptists and Baptist churches and local associations had existed in the state long before the organization of the General Association. Indeed, Baptists were the Evangelical pioneers of the region now embraced by the boundaries of this vast commonwealth. The first anti-Roman Catholic house of worship erected on Missouri ground was built by and for a Baptist church.

The Missouri Baptist General Association is the outgrowth of a Missionary Society organized at Providence Church, in Callaway county, in the year 1834. From that date to the present—under the original and new name—it has held regular annual meetings, with the exception of a single interruption by the interferences of the late war of the states. These meetings have been the means of great progress in the spread of Divine truth and the enlargement of the Redeemer's Kingdom.

The foremost men of the Baptist denomination in the state advised and effected the original organization, and the most active and most devoted and useful of preachers and laity from that time to the present have been its friends and co-operators.

In commemoration of the organization of the General Association, and its fifty years of labor and blessing, special exercises were provided to be held with the fiftieth anniversary meeting, which was with the church at Marshall, in Saline county, in the month of October, 1884. At that meeting provision was made for the publication of this memorial volume.

This book goes before the public on a two-fold mission: First, to preserve to posterity and the future historian the proceedings and commemorative papers read, and addresses and sermons delivered at the memorable Semi-Centennial session of the General Association. There is nothing in all the uneven journey of a human life so replete with comfort as mementos of the worthy deeds of departed loved ones. There is to the living no satisfaction more pure and elevating than the consciousness that the beloved dead while living were the actors in the great and good enterprises of progressive life. The honorable mention of the name of an ancestor in the pages of history has served to encourage and stimulate to deeds of valor and goodness. No man is unaffected by the life of some other person or persons. It is hoped that the surviving friends and descendants of those whose names are perpetuated by this volume may, in after years, find in these pages inspiration to active holiness and incentives to generous Christian enterprise.

The historian of fifty years or more hence will turn to this book with an eager and anxious search for the ideas and institutions that supplied the forces in Christian effort at a day and to a people of whom he and his compeers will have only traditional and historic knowledge. He will study the plans and measures of those who in this day of transition and progress did the thinking and working and sacrificing that handed down to him and his co-laborers the thought and the institu-

tions that demand the energies of his mind and heart and hand. Men and women who to-day are in the hope and buoyancy of youth, and men and women, who are not yet born, will in after years read this book, and fifty years hence will gather in solemn groups around the moss-covered grave-stones of some laborer of to-day, even as in August, 1884, a large concourse of surviving relatives, friends and strangers gathered about the tomb of James Suggett, while the present Moderator of the General Association spoke in touching terms of the life and labors of that one of the pioneers of our great work, to which responses came from loving hearts in tones and tears of loving recollections.

The historian will find in the names and thought and deeds of men and women of a period fifty or more years prior to his own period the forces and forms of ideas from which were born the facts and forces of his own time, and thus acquaint himself with the philosophy of progress, and arm himself and his co-workers with mightier weapons of warfare against the powers of darkness. And through these instrumentalities our beloved cause will keep pace with the social and material progress of this great central state of a mighty republic—a state destined to combine in its population and developed resources all the elements of superiority and supremacy.

The second mission of this memorial volume is to give out to the living workers of the present that information which, understood and appreciated, must serve to enlarge and energize the spirit of christian progress. That information is found in the spirit, doctrine, biography, statistics and facts of history, everywhere interwoven with the texture of thought formulated by the writers and speakers whose productions are herein preserved. One great truth finds here a new and additional emphasis—that God in Christ works through human means in carrying forward the work of His kingdom. It is

the time-glory of christianity that it proposes progress and triumph through human instrumentalities.

In this connection attention is called to the "History of Baptists in Missouri" by Rev. R. S. Duncan, a work upon which much labor of research, compilation and authorship has been expended, making an invaluable contribution to the interest and progress of the denomination in this state. Such a work as Mr. Duncan's is not only of so much value that every Baptist in the state of to-day ought to have it and read it; but its value to the future historian will be simply inestimable. Very much of the historical and biographical interest of the following pages was derived from the reading of Mr. Duncan's work.

The gospel is a heavenly treasure committed to earthen vessels; the force that develops that treasure into eternal glory is the infinite spirit co-operating with the spirit of the finite. Thus the excellency of the glory is of God. It follows that the progress of Christ's kingdom on earth is to be measured by the enlightened zeal and self-sacrificing consecration of his people. The spirit of sacrifice will ever be in proportion to true Christian enlightenment.

The progress of Baptists in Missouri for the last fifty years, as traced in the following pages, is the fruit of the missionary spirit. Had all the Baptists in Missouri fifty years ago been anti-missionary, the denomination would not have been stronger in the State to-day than it was at that period of the past, notwithstanding the vast increase of population. If the missionary spirit should cease now or in the near future, the denomination could not be as strong fifty years hence as it is to-day.

The Missouri Baptists General Association is the development and manifestation of the Spirit of Christ as given to and possessed by those Baptists of the state who yearned and

prayed and sacrificed for the peace and prosperity of Zion. Great is their reward.

To the General Association are Baptist and the world indebted, more than to any other agency, for that spreading of Divine truth which has brought the denomination to its present strength and influence. The Association is now stronger, and more compact in its strength than ever before. Its records of work and workers and results show a steady and healthy growth and increasing fruitfulness of good works. Its future may and will far exceed its past and its present if all the Baptists of the state will but do themselves the favor and their Saviour the honor of hearty co-operation in its work.

That this desirable end may be attained, and that all the Baptists of Missouri may see eye to eye, think the same things and speak the same things, and stand together with one mind and one heart for the faith of the gospel, this volume has been prepared, and is now published with an affectionate dedication to the memories of our departed worthy founders of the General Association, who, as a cloud of great witnesses, are deeply interested in the trials, labors and sacrifices of their successors.

ADDRESS OF WELCOME.

DELIVERED BY REV. J. C. MAPLE, PASTOR OF THE MARSHALL CHURCH, ON THE OPENING OF THE SEMI-CENTENNIAL MEETING OF THE GENERAL ASSOCIATION
AT MARSHALL, OCTOBER 21, 1884.

Brother Moderator, Brethren and Sisters :

It is made, by custom, my duty to speak to you the words of welcome on this occasion. This affords me real pleasure, for in saying that we welcome you to our town, to our house of worship and to our homes, I speak not in behalf of the Baptists of Marshall alone. You had assurance in advance that the Baptists would give you hearty greetings, and make their homes your homes during your stay among us. But the welcome to Marshall is confined to no one denomination of Christians. All who are associated in the name of Christ, and those who make no profession of faith in the Lord, who is our Redeemer, unite with us in extending to you a cordial welcome.

We welcome the brethren who have for so many years borne the "burden and heat of the day," and who in the early days did the planting work, and whom God has spared until this hour that they might nourish and witness the growth of the vine.

We welcome the missionaries who have gone into the destitute regions preaching the word, and "endured hardness" for the Master's sake, or who have led the forlorn hope in new and rapidly growing towns and cities, and whose bosoms God has so filled with "sheaves of the golden grain."

We welcome those brethren who go before our churches and in pleading the cause of missions and the cause of education, help our people to serve the Lord in giving of their abundance to advance His Kingdom.

We welcome those who in our schools and colleges are doing

heroic work for the Master in preparing our young ministers, our young laymen and our young ladies for more exalted usefulness in the coming days.

We welcome most heartily and gladly our sisters who are here with their hearts full of love to the Christ, and whose faces beam with the light they find streaming from the cross, and who are so ready for every good word and work. They are our chief helpers in all Christian effort. You see this illustrated in this house where we to-day assemble. All the furniture and carpets, besides a liberal contribution to the building, are the fruits of the toil and genius of our women. Our people in Marshall did not want a meeting to which the sisters could not feel free to come. As for myself I could not welcome such a body; my speech may be poor enough as it is, but it would be vastly worse if I had addressed a meeting composed wholly of men. I feel quite sure I should not undertake such a task. The welcome would not be in my heart, and my tongue could not and would not utter such a word. We are glad that it is possible for so many of our noble Baptist women of Missouri to attend this fiftieth anniversary of our Missouri Baptist General Association.

We labor under some difficulties here in providing homes for you all. Some will be compelled to go the distance of several blocks, and others to the outskirts of our little city.

But I tell you all now honestly, that I found it useless to attempt to persuade all our people to sell their homes and move in next door to the church. Besides this would have somewhat over-crowded the nearest spaces and made very close quarters for our visitors.

We suppose you are all "*close communion*" Baptists. We shall, doubtless, give you some illustrations of the fact that we are such in Marshall. We will, no doubt, give some twenty, or more, or less, in divers instances, the opportunity to sleep in the same room, upon mattresses spread upon the floor. It may be a little "*close,*" but Baptists are a sociable people, and yourselves can make the occasion cheery enough to more than make amends for any such slight inconveniences. Both the Baptists and their friends have made no limits in the number of people they will entertain. All who come are

sure of a welcome. We knew this would be a large gathering of the Lord's people when we invited you to come. We should be sadly disappointed if we are not crowded. We asked for this Semi-Centennial Meeting because the bounties of Saline county cannot be exhausted. Our county is large, our soil is exceptionally fertile, our beds of cannel and bituminous coal are exhaustless, and the hospitality of our people is just as limitless as these.

But we welcome you here, most of all, because you are engaged in the Master's work. For fifty years has God led this General Association. Yea from a period before its organization—from that 29th day of July, 1806, when the first little band covenanted together to "keep house for the Lord"—until this grand day, have the Baptists of our state marched on beneath the watch-care of our covenant-keeping God.

Yet brethren, our work is but begun. When this body was organized there were in Missouri about five thousand Baptists. The population was then, as near as we can compute it, about 237,753. There are now, therefore, in the city of St. Louis alone more people who are without the gospel than the entire population of Missouri in 1834.

I will not trouble you with statistics. I know you are here to work. The pressing demands of the age have brought you to this meeting. You have heard the calls from not only our own alarming destitution, but the wail of the nations has touched a chord in your hearts that answers back "we are coming to you with the glorious gospel of the blessed God." We therefore give an equally cordial welcome to those who are here to plead for those who are beyond the limits of our own state. The Baptists of America, yea, of the world, are one people. The world is as much our field as it is the field of those who have gone to distant lands to preach the unsearchable riches of Christ.

Before I close permit me once more to allude to ourselves. God has enabled us to build this house in which you to-day meet. We feel that it is the Lord's house, yet he gave it to us through the exertions of our own people. We are glad to have you worship with us in our church-home which we have

so recently entered. And now permit me, in behalf of my people, and in the name of the Lord, humbly to beg of you that you will unite with us in earnest prayer that this house may be so filled with the Divine presence that His word may here "run and be glorified;" and that thus many souls may be born into the kingdom of God's dear son.

In closing, I say once more to all who are here, to all who may come to join us in our glad jubilee, we extend on behalf of the people of Marshall, and of the Saline Baptist Association, a most earnest and hearty welcome. God grant that this meeting shall be one filled with all those characteristics that show the presence of the Holy Spirit among a people who are redeemed by the precious blood of the Lord Jesus Christ.

RESPONSE TO THE ADDRESS OF WELCOME.

BY REV. B. G. TUTT, PASTOR OF THE LIBERTY CHURCH.

I am sure that I voice the sentiment of every messenger and visitor on this floor when I say we are glad to be here to test the generous hospitality so heartily extended by the citizens of Marshall through the pastor of the First Baptist Church. I suppose the Moderator asked me to respond to this address of welcome because a residence of nearly six years in this city afforded ample opportunity for me to speak with confidence of the genuine, whole-souled hospitality which characterizes this community.

I think I can truly say that the citizens of Marshall will be equal to any demands made upon them on the occasion of the Semi-Centennial gathering of the Missouri Baptists.

From time immemorial men have erected monuments to signalize some mighty deliverance of the Lord, or to keep in perpetual remembrance some special manifestation of His gracious favor.

When Jacob fled from the wrath of his brother Esau, when the darkness of night gathered around him, he took some stones and laid his very head upon them. God revealed Himself to him in the visions of the night, and when the morning dawned he took the stones which had served as his pillow and set them up for a pillar and called the name of that place Bethel, the house of God.

Joshua, after the passage of the Jordan, commanded the Elders of Israel to take twelve stones from the place where the Priests' feet stood firm in the Jordan and carry them to the first encampment on the other side and erect an altar as a memorial of God's mighty power.

In after years also Samuel created an altar to commemorate the deliverance of the Jews from their enemies and called it Ebenezer.

We have come together on this occasion to raise our Ebenezer, for "hitherto hath the Lord helped us."

In the good providence of God we have come to the fiftieth annual meeting of the General Association of Missouri. What mighty changes have been wrought during that time!

Fifty years ago the State of Missouri contained a population less than the present population of the city of St. Louis. There was not a railroad or telegraph line in the State and the wildest imagination had not conceived of a city like Kansas City on our western border. At that time not a single house stood on the site of this beautiful, flourishing city.

Our religious growth has been as great as our material prosperity.

Constrained by the love of Christ to glorify His name and to promote the preaching of the gospel and the spread of Divine truth in this state, our fathers fifty years ago organized this Association.

It would be out of place for me to attempt to give even a brief outline of the struggles and discouragements through which we, as a denomination, have passed during these years.

The manly sacrifice, the heroic endurance, the Christ-like consecration and the strong faith of the originators and supporters of this movement will justly claim no inconsiderable part of your time and attention during the present sitting of this body. It will be enough for me to say that God has set the seal of his approbation to this work.

Fifty years ago thirty members, eighteen preachers and twelve laymen, representing seventy-seven ministers, one hundred and fifty churches and five thousand three hundred and fifty-seven members, met and organized this body. To-day there are in this state eight hundred Baptist ministers, fourteen hundred churches and a membership of one hundred thousand.

Surely, my brethren, as we stand to-day in the light that comes down our history for the past fifty years, we can say with devout gratitude, "hitherto hath the Lord helped us."

But what of the future?

We ought to be more concerned for the future than for the past.

Under God our fathers have made the history of the past fifty years ; we and our children are to make the history of the future. Wisely and well have the fathers laid the foundations of our denominational prosperity ; it remains for us to carry on the work.

The main pillars of our denominational prosperity in this state are (1) State Missions, (2) Ministerial Education, (3) Denominational Schools, (4) A Sound Religious and Denominational Literature. From the pulpit, the school-room and the press are to go forth the streams which under God are to gladden and beautify our Zion. God grant that we may give them our best energies, our heartiest prayers and our most generous contributions.

Joseph Cook expressed a beautiful thought when he said : " Over the stringy bridges of the Atlantic mountain ranges and the Pacific God will draw the chords of civilization many an age to come and thrum them to His own glory and the good of men."

Is it presumption, my brethren, to believe that among these chords of civilization may be found the work which we are striving to do for God and humanity?

May God make us true to Him, so that whether on the under or the upper side we may hear the music of these chords.

DIVINE COMPANIONSHIP.

INTRODUCTORY SERMON BEFORE THE MISSOURI BAPTIST GENERAL ASSOCIATION AT MARSHALL, MO., OCT. 21ST, 1884,

BY REV. G. W. HATCHER, OF CARROLLTON, MO.

“And they shall call his name Emmanuel, which being interpreted is, God with us.”—*Matt.* 1:23.

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”—*Matt.* 28:20.

Upon the first page of Revelation the Holy Spirit gives us a striking picture. God and man, the finite and the infinite, the creature and the creator, in full fellowship, walking together, each delighting himself in the other.

That picture was spoiled. Sin, the rending, splitting element opens a chasm dark and deep between them. Across that chasm man's voice is afraid to speak, and his heart sinks discouraged, and shudders with fright. His sin has left him weak and defiled, and his condition demands a nearness to God. In his moments of anxiety and sorrow, when no human hand could bring deliverance, his heart has yearned for sympathy and while conscious of his weakness, and stricken with terror at the thought of his guilt, he has cried out after God.

In his attempts to bring Him nearer, man has worshipped images and objects in nature, and thus from the womb of this separation polytheism and idolatry have sprung.

Upon the first page of the New Testament we have this great want, for the first time, fully met. Amid the song of angel and the shout of shepherd we are introduced to *Emmanuel*, the central and fundamental miracle of Christianity. While gazing, we hear the prophet exclaim: “Unto us a Child is born, unto us a Son is given, and the government is upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” We hear another voice: “In the begin-

ning was the word, and the word was with God, and the word was God. . . And the word was made flesh and dwelt among us." Here is God nearer than in Eden ; for there it was God and man, but here it is God-man ; there we see two persons, here we see but one. Here divinity is seen entering man's experience and feelings, born as man is born, growing as man grows ; his heart tending to man's grief and swelling with man's joys. That hand, the touch of which opened the eyes of the blind, and the wave of which banished disease, was a human hand ; that voice that stilled the tempest and raised the dead, was a human voice. This is what humanity needs, the human to know and feel, and the Divine to encompass, to over-arch, to flow into its weakness and sorrow, to seize it and bear it across the mighty void between God and man.

For three and thirty years this God-manifest person dwelt among men. In the " Word," " Light " and " Life," permitting men to hear, see and feel God. Sailing upon the sea, with a word, he smoothed its billows. If a guest at a wedding he turns water into wine. When a mourner at a funeral, he wakes the dead. Giving himself over to death, permitting it to close his eyes, still his heart, and stiffen his form, he breaks its fetters and shivers its throne. Thus identifying himself with humanity in all its forms of weakness, yet ever and anon asserting and proving, by many infallible signs his divinity, he has done all that love and wisdom could devise, and the spirit of self-sacrifice achieve, to induce men to love him and trust him, unhesitatingly, habitually and forever.

But he who came so near to man and drew man so near himself, who so completely won his heart, is gone, and it is utterly impossible to identify beyond dispute, the exact spot of his birth, baptism, burial or ascension, and no personal relic whatever, remains of him. Between his visible presence and the world a cloud rolls ; but it is not a dark cloud ; the divine presence lights its folds. Gone, yet Emmanuel. Unseen, yet nearer than when visible. A closer infolding in the arms his love and tenderness than could be enjoyed in the old home of Nazareth, or in the little boat upon the lake. That promise, the last he ever made, so linked the past and

future, that it matters not whether we take our stand in Matthew 1 or Matthew 28, whether we gaze on the incarnation or the ascension, we see and hear and feel Emmanuel. If that promise means anything at all, it means that Christ, the author of the gospel, will, in some manner, and for all time, be with those who bear it forth and teach it to the nations of earth. So, in the person of Christ, we have God with us, and in the promise of Christ fulfilled in another manner, but no less real, we have the Divine presence. Let us consider this Divine companionship.

1. This doctrine and promise enable us to read understandingly the history of Christianity.

The greatest miracle of history is the success that the religion of Christ has attained. At one time, a handful of corn planted upon the mountain top, now like the great cedars of Lebanon; then like a mustard seed, now belting the globe with its shade, protection and fruit.

Planted in an obscure part of the earth, as noiselessly as the pillar of cloud and as luminous as the pillar of fire, it carried its conquests, North, South, East and West, yielding to nothing and demanding the surrender of everything; making no compromise, but unswerving and unconditional in its terms, it grappled with, and overturned religions that were deeply rooted in the social and political life of provinces, nations and empires; it marched into temples where kings worshipped, destroyed the idol of gold that sat on the throne of ivory, and converted the temples into Christian churches.

Ten thousand times more than tongue can tell or pen record it has achieved. This has been done in spite of opposition. The religion of the Jew, the wisdom of the Greek and the power of the Roman often conspired to check its growth and stay its progress. Armed with whips, stones, dungeons, flames, saws, tongs and other tortures, these said it must die. But in spite of their pounding and killing it lived, it grew, it triumphed.

What was the secret of this success, a power superior to that of Rome, a wisdom superior to that of Greece, and zeal surpassing that of Jerusalem—what is it? Because there is congeniality between its doctrines and the desires and tastes

of the human heart? Is it because the human law-makers in their councils have formed its growth and progress? Nay, verily, but because of the essential almightiness there is in it; because of the perpetual, potent presence of an all-permeating powerful spirit, present as the all-quickening life; present in the heart, cheering and strengthening.

Christianity is something more than mere doctrine or truth, and its power is more than mere force of truth. It is a living personality, a sublime, incarnated, spiritual reality. It is the divine in this world in His church, in His ministry, in His people.

This is the Bible solution of the problem. If we ask Mark for an explanation he replies: "So, then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God."

And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. The book of *Acts* is but a record of the last promise fulfilled. What He began in person He perfects through the ministry of men.

The Lord adds to the church; the Lord opened Lydia's heart. So the *Acts* are but the Lord's acts, the second volume of Christ's biography.

If we ask Paul for an explanation, he answers: "Ye are dead and your life is hid with Christ in God, and when Christ who is *our life* shall appear," etc. "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God." That explains it. Its power is hidden, yet real and spiritual. See that tree? It stands where storms gather and lightning scathes. It seems to stand on a barren rock, yet it grows and seems to gain strength daily. There seems to be nothing in the surroundings to tolerate life. Deep down among the rocks its roots have gone, and drinking at an unseen fountain they supply the trunk and branch with life.

Go into your garden, where some time ago you grafted the tender scion upon the old stock. The process was delicate and simple. You fastened a weak and bleeding graft to a stout bleeding trunk, bringing the two together just as they were.

After awhile they were united, and that graft has grown into a strong, vigorous branch, and seems to say to-day: "I live, yet not I but the tree liveth in me, and to that tree I am indebted for foliage, for fruit, yea for my life."

If we ask Christ why the gates of hell shall not prevail against his church, we are told that he built it upon a rock. Matt. 16:16-18.

Consider these words. As a foundation Jesus looks to something massive, solid, enduring and suitable. What is this rock? Not Cephas, for he is a stone, and needs a foundation for himself. Not his confession, for that has no life. The life is in the Son confessed, and not in the confession. Not Christ, for in this passage he is the builder and not the building or the foundation. What is "this rock?" Note these facts:

1. Here is a blessing pronounced upon Peter. 2. We are told wherein this blessing consists. Something had been revealed to him, disclosed, unveiled to his apprehension which had manifested itself in the declaration just made. This revelation was *not made* by "flesh and blood." It did not come from a human source. The Divine had come in contact with the human and imparted a higher life, which resulted in spiritual communication with the Father in heaven. Peter had the Divine presence in his own soul, giving strength and security, and revealing in him the Lord Jesus Christ.

The orator stands near a veiled monument, and talks of the words and works of Him whose memory is thus perpetuated. That monument is unveiled, and lo! there in marble is the "Father of his country;" but there is no fire in the eye, no word upon the lip, for there is no life in the form. The gospel holds up Christ to men, but between the men of to-day and the "words and works" recorded in the gospel eighteen centuries roll. The character is dimly outlined and men are forced to exclaim, "It is Jesus of Nazareth." The Holy Spirit removes the veil, and the soul sees the eyes beaming with love; it sees the bosom heaving with sympathy; the lips move and the word "come" is heard, and springing toward that Christ the soul exclaims, "My Lord and my God." "No man can say that Jesus is the Lord but by the Holy Ghost."

Thus we see that the life of Christianity is the life of Christ. "Because I live ye shall live also." The vitals of the church are in heaven and not on earth, and to kill it a thrust must be made successfully at the throne and not at the footstool. See the incoming tide. As the wave strikes the shore and recedes, a stranger says the tide is going out. But to one well acquainted with the deep, it is evident that each wave that rests for a moment on the shore and then retires is only retreating to lie for a moment upon the bosom of strength, and have put into it power that will send it higher upon the shore.

The time has been when the enemy felt that Christianity had exhausted its power and must forever retire. No doubt the "chief priests and rulers" thought when Christ was entombed and guarded that the tide had reached its highest point. No doubt they thought when the apostles were in prison that they had stayed the proud waves. No doubt the enemy thought the power of this "superstition" broken when Christianity was hidden in the dens and caves of the earth. But instead of death or failure the friends of Christ were only seeking his heart, that resting upon it for a time they might feel its beating and receive the power of its life and strike the shore with greater force.

II. In the light of our text we can account for some strange things connected with the present.

A glance at our surroundings compels us to say that progress has not been confined to Christianity. We see it showing itself in all departments.

In Bible times, in the days of Boaz and Ruth, men went bowed down beneath the heat of the summer sun, sickle in hand reaping the golden grain. What progress here. Machinery cuts, binds and bunches, and lifts a great burden from the laborer's shoulders. In the days of Doreas it was stitch, stitch, stitch, yet with her needle, she raised a monument that will tell her worth when the stars crumble. Now the society wearing her name is piling up garments cut and completed in a short time.

For a long time "a candle on the table gave light to all in the room." Now man is seen gathering from the darkness

and atmosphere that wraps him, that which almost converts night into noon.

Now what is the secret of all this? What has taken hold of industry, enterprise and discovery and pushed them forward with such energy? Emmanuel, is the explanation. Real progress is in the track of Christianity. Torch in hand it is always in the front leading the way. There was a time when some wise men said Moses knew nothing of geology and Job was ignorant of astronomy. Now the wisdom of this century stands hat in hand before Moses, asking him for data and eager to scan the heavens from Job's observatory.

Civilization is but the effect of Christianity upon the mind and occupation of man. Christ has taught us that there is some connection between his kingdom and temporal matters. He has said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." In every instance when "those things" have been added somebody has been seeking and making first this kingdom. The history of the world and its condition to-day proves the truth of this statement. Where do we find wealthy and happy prosperous homes? Where do we find this progress that is so patient and so wonderful? Whatever is beneficent in every department of life may be traced directly to Christian masters of thought. "At the basis of all civilization lies the thought of Christ." For a long time the world was in a tangle over the true system of the stars, but Christianity looks through the telescope and settles the difficulty. What gave the world the printing press; steam as a motor power? To these and similar questions there is but one answer, Emmanuel. Jesus at the bench is, to my mind, very significant. He has never left the work-shop. He has written upon all industry, Emmanuel. He is there to-day "doing good," quickening mental power, enlarging conception and clearing mental vision.

Christianity is the fire at which philosophy has lighted its torch, the fountain at which poetry, painting and music have sipped their most delightful draughts; the forge in which industry has heated and sharpened its weapons.

3. The Divine companionship is the hope of humanity.

Humanity in the future will be morally just what the humanity in the past has been ; hence, whatever the progress of the future may be, the future will need Christianity. The future will no more need a new gospel than the present needs it, and the present needs no new gospel at all. The world needs to-day the old gospel better understood. The photograph is a decided improvement over the daguerreotype, but the same old sun that is used in making the latter was used in making the former. The old electricity with which Franklin played is the same electricity used in the telephone and electric light. The gospel can be developed, but cannot be supplemented.

The gospel must succeed, for that power that made it a success is still in it and for it. This truth realized and we are aided in two directions.

1. We will not trust the arm of flesh.

The Lord's hosts, standing to-day on vantage ground, drinking in the sunlight of a cloudless sky, is in danger of sin. This is a grand day for Christianity. This is parade day. What a company, respectable, intelligent, rich and honorable. In rank and file are the most noted jurists, doctors, historians, poets, painters, sculptors ; the brains of the age. Let us beware. Many an army flushed with victory has been hurled back shattered and torn by an old enemy. The hope of Christianity is not in its large army, nor the brightness of its uniform, nor the millions put into its treasures, but in God with us.

2. This presence realized will enable us to keep cool in battle and storm.

When some one tells us that he disbelieves the beginning of revelation, and another tells of his doubt about the end, and still a third doubts exceedingly the middle, let us remember remember how former adversaries barbed their arrows and feathered them with blasphemy and ridicule, dipped them in their most deadly poison, aimed them with their utmost skill and hurled them with their utmost vigor, only to see them broken against the shield of Christianity or fall far short of the mark.

When some braggart tells us that he intends to root out what it has taken God eighteen hundred years to put into the

world, let us remember the failure of brighter genius and keener wit. Let us bear in mind the fact that a dead Christ was more than a match for Jew and Roman combined, and that the ascended Lord was stronger than prison bolts and dungeon bars.

3. This truth has as its counterpart this : " Man with God. "

Here is the sublime culmination, with God accepted, united, glorified. If the incarnation means God with us, the ascension means man's exaltation. O, the grand possibilities of humanity aided by an indwelling divinity.

I see two wonders in redemption, one is the babe in Bethlehem. What a stoop. No wonder angels desire to look into this mystery. There is another and if possible a greater mystery. I see the Lord humiliated taking hold of humanity at its weakest point, and holding on to it ; he carries it through sorrow, death and the grave and lifts it to the throne. The very form that we wear, he has taken into that Holy of Holies, where angels tremble as they gaze, and exalts it to a position superior to that of the cherubim that drove it from Eden.

This subject should affect us in two directions. 1. It should awaken praise. Let gratitude as it burns in our hearts send aloft the incense of praises higher and higher, wreathing these columns, hovering amid these arches, and then soar away to the throne.

2. Let there be consecration. The need of the hour is consecration.

If this hand is to strike a harp in heaven, let it be consecrated here. If this tongue is to sing his praise in glory, let it tell of his love and grace here. If I am to stand at last with redeemed spirit and glorified body before the throne, let me here in my body and spirit, which are His, glorify Him in this life.

THE MEN WHO ORGANIZED THE GENERAL ASSOCIATION.

BY REV. W. H. BURNHAM.

[This essay was read at the Semi-Centennial celebration, held at Brick Providence Church, Callaway county, Mo., August 29, 30 and 31, 1884. It was afterwards read at the Semi-Centennial of the General Association held at Marshall, Saline county, Mo., in October 1884. At Providence it was read the last thing before adjourning to the grave of Rev. James Suggett, whose remains are buried at that place.]

Scriptural facts and incidents are impregnated with a certain strange prophecy. In the year 33, and less than fifty days after the death of our Lord, there gathered in an upper chamber in Jerusalem a band of disciples who engaged in solemn, but joyous and hopeful meditation, as well as in songs of praise and earnest prayer for the fulfillment of Christ's parting promise. That promise had assured them that they should be endued with power from on high by the mighty outpouring of the Holy Spirit. That event was full of prophecy. It announced as if by a sort of divinely appointed type, or symbol, what was necessary to the success of great religious enterprises in all succeeding ages. First of all is required meditation, in order to understand the wants of any given field. Then, earnest prayer for the Holy Spirit to be in the hearts of those who are meditating, that they may devise wise and great things for God, and that the way may be opened and the hearts of the people prepared to receive the word which they are planning to send them.

The history of Christendom affords a thousand instances bearing marks of similarity to that event which transpired in the upper chamber in Jerusalem.

Mention might be made of Athenasius who, at his home in Alexandria, first meditated upon the doctrine of the Trinity, and the great needs of the world; then, in the face

of persecution, banishment and proscription, preached and toiled and travelled to Syria, Italy and Gaul, but more especially throughout Egypt, Nubia and Ethiopia to save the religious world from error and win immortal souls to Christ.

Or, attention might be directed to Chrysostom, who, upon the barren ridges of Mt. Taurus meditated and prayed over the degrading vices that cursed the court and people of that generation, then sent letters encouraging the missions of Spain and Persia, while his name, the example of his heroic life, his piety, the persecution and banishment that he was suffering, encouraged all Christendom in the practice of truth and virtue.

Or, mention might be made of John Knox, who, during a temporary imprisonment, was led to such meditation and prayer as prepared him subsequently to stretch out his hand over Scotland, and, in the triumphant ejaculation of faith to exclaim "Scotland for Jesus," "*Scotland for Jesus.*"

But leaving the field of ancient and mediæval history we may, with a sort of thrilling interest, fix our attention upon a little group of three ministers assembled in the house of John Jackson in Howard county, late in the autumn of the year 1833. These three preachers were Ebenezer Rogers, Fielding Willhoit and Thomas Fristoe. These godly men had meditated, often in the silent watches of the night, upon the widespread religious destitution of the State.

Missouri had then been for thirteen years one of the states of the Union. The population, somewhat thinly scattered over her extensive territory, was largely destitute of preaching. These men of God, when thus providentially thrown together, first talked and then prayed over the crying wants of this extensive field. They planned some missionary tours that they might see for themselves the religious needs of the various settlements in the State. On their return they were more than ever impressed with the necessity of missionary labor on an extensive and systematic scale. They were convinced that the circumstances demanded a general organization that would enlist, if possible, the co-operation of all the churches in this great work. They accordingly sent letters to leading ministers and brethren throughout the State

calling a meeting at Providence church, in Callaway county, to consult about the interests of the cause and take special measures for the preaching of the gospel in the various destitute localities. The following ministers responded to that call, viz : Jeremiah Vardeman, Wm. Hurley, Ebenezer Rogers, Jas. Suggett, Jabez Ham, J. C. McCutcheon, J. B. Longan, Walter McGuire, Noah Flood, Remp. Scott, J. W. Maxey, Fielding Wilhoit, Wm. H. Duval, Thomas Fristoe, Robert S. Thomas, G. M. Barnes and Anderson Woods. Also, there was present, Rev. J. M. Peck, of Illinois, who was invited to a seat. The following brethren, who were not ministers, responded to the call and went into the organization of the General Association, viz : Wm. Wright, J. G. Berkley, David Moore, Wm. Armstrong, J. M. Fulkerson, John Sweatman, S. Hites, M. D. Noland, Weeden Major, Wm. Dozier, Thomas S. Tuttle and Jeremiah Vardeman, Jr. These were the men who organized the Society that became the Baptist General Association of Missouri. They were men of God whose sacrifices and holy toils deserve to be embalmed in the memories of succeeding generations.

The purpose of this essay is to bring these men as clearly as possible before our minds. We will first glance at their personal characteristics. We may, indeed, expect to find in them many, many excellencies, but we must not expect to find absolute perfection in any one of them.

Indeed, if you desire a perfect man you must search for one having the physical form of J. B. Wornall, the declamatory powers of Dr. Yeaman, the modesty of Fleet, the piety of Barrett, the liberality and cool, hard sense of Charles Hardin, the goodness of Patrick, the companionableness of Armstrong, the black whiskers of Pollard, the portliness of Sam Nowlin, the slenderness of Felts, the tallness of Dr. Cook, the shortness of Bent, the spectacle crab-appledness of J. T. Williams together with his pure heart, the dictatorial agreeableness of L. B. Ely, the positive generousness of Sister Thornhill, the gentle purity of Cora Chalfant, the amiable decisiveness of Sister Rothwell, the kindly sympathy of Sister Wornall, the solid substantialness of Sister Hatcher, the editorial dignity of W. H. Williams, Reed's mouth, Roth-

well's nose, Black's fatness, Burnham's leanness and meanness, and when thus endowed, if not perfect, he may at least be considered as the electrified impersonation of active stillness; the snoring concentration of sombulistic wakefulness; the essence of vociferous muteness; the embodiment of silent thunder.

We now proceed to the task before us, leaving it to Dr. Yeaman to assure you that man's "religiosity consists not in an evanescent emotionality, but in an eminent practicality."

In front of the list of worthies who formed the General Association is the tall and commanding personage of Jeremiah Vardeman. The given name of this brother was certainly a happy selection, since in his public ministry and exhortations to sinners he so much resembled the weeping prophet of Israel. His face was often suffused with tears, as in the agonies of an earnest soul he plead with sinners to be reconciled to God.

He was born in Virginia in the year 1775, took part in the Indian wars that raged during his early manhood, was converted in 1792, ordained to the ministry in 1801, preached with great power and acceptance and amazing success for 41 years. His natural endowments were of a high order. He possessed a giant frame, deep emotions, ardent feelings and the keenest sympathy for the unconverted. There was such pathos, such intensified earnestness in his exhortations that scores in a single congregation were often moved to bow in penitence before God. Mr. Vardeman attended the debate between Alexander Campbell and McCallister, held during 1823 in Washington, Ky. During the progress of the discussion Mr. McCallister attempted a furious assault upon immersion by declaring that it endangered the lives of the administrators to plunge into cold water at all seasons of the year and remain as long as they were often compelled to. Mr. Campbell responded by saying that Dr. Franklin was once at a dining in Paris when a French abbe indulged in a learned abuse of America, declaring that the climate was deteriorating on both mind and body. When he was through, Dr. Franklin moved that the company, which was composed of Frenchmen and Americans, be divided. This was done, and when the

Americans stood on one side of the dining hall and the Frenchmen on the other, lo ! the Frenchmen were a swarthy, diminutive set, and the Americans a collection of little giants. "There," said Franklin, as he pointed proudly to his countrymen, "there is the practical answer to all your learned abuse of America." "Well," said Mr. Campbell, as he applied the incident, "there sits Jeremiah Vardeman, tall, robust, weighing 300 pounds, the very embodiment of health and vigor ; yet he has immersed more people than any man in America. There sits by his side the Rev. Mr. Birch, a small, feeble man. He has sprinkled water upon many persons, yet he is certainly quite delicate. There, Mr. McCallar, is the answer to all your learned abuse of immersion." The effect of this speech upon the audience was simply magical.

The incident is valuable for two reasons : 1. It gives us a true conception of the strong and massive physique of Jeremiah Vardeman. 2. It furnishes a declaration from a source no less distinguished than Alexander Campbell, to the effect that Vardeman had baptized "*more people than any man in America*"—a most enviable distinction, truly.

After spending many years of glorious toil in Kentucky, Mr. Vardeman moved to Missouri, settled in Ralls county, and in that region he performed his last years of effective toil for Christ. He was the man selected for Moderator when they assembled to organize the General Association. And well was he worthy to be the first Moderator of such a body. He was a missionary in every fibre of his being, and with all his soul he entered into sympathy with the noble objects of the Association. On the 24th of May, 1842, he closed his laborious and useful life.

Perhaps the most learned man in all the body was Wm. Hurley. He was born in England in 1795, and enjoyed some of the best educational advantages that the proud nation of Islanders could afford. He was converted in that country and preached there for two years. In 1828 he emigrated to this country and came to Missouri in 1832. He was pastor at different times of Fee Fee, Palmyra and Bethel churches, but most of the time of his ministry he spent in traveling through

the counties of Northeastern Missouri. In these Mississippi counties, as they are called, his praise is yet in all the churches. He defended with great power and learning the grand Calvinistic doctrines of the Bible, and his name is savored with a sweet and hallowed influence that still lives and will long live.

He was very eccentric, and, his eccentricities were of such an amusing character as always to attract the attention of the young. If Hurley was in the pulpit, and another man was preaching, the young people watched Hurley's motions to see whether he liked the sermon. If anything was said that he did not like, it had such effect upon his nerves that he could not keep from showing it, and often his unguarded utterances or actions were of the most ludicrous character.

Bro. Flood once related to me that Hurley was in the pulpit when Bro. Jesse read the passage of Scripture, "He hath given some apostles and some prophets, &c., for the perfecting of the saints, for the work of the ministry, &c," Bro. Jesse read "for the *prefecting* of the saints." Hurley sprang to his feet, looked over the shoulder of Bro. Jesse for a moment, and then, as he turned to take his seat remarked, as if talking to himself, yet spoke loud enough for all to hear him, "Well, well, I thought that brother had a new translation."

Bro. Flood also related the following incident: Hurley and Longan often traveled and preached together. They, however, differed in their views about adoption. One Sabbath morning, before starting to church, they discussed the matter between themselves. On reaching the church-house Longan preached first and selected adoption as the subject of his discourse. When he was through, Hurley arose and remarked, "I tried to correct that brother's notions upon this subject and he would not be corrected, and now as he has given you his views I will give you mine." He then proceeded to show the absurdity of Longan's position and to establish his own. When he was done and the congregation dismissed, Sister Longan, who was in the audience, and who was greatly exercised by the way Hurley handled her husband's sermon, came rushing to the pulpit and said, "Bro. Hurley, why did

you allude to Mr. Longan's sermon in such a manner? Bro. Hurley, I'm hurt with you." Hurley extended her his hand and hastily remarked, "Sister Longan, Sister Longan, I'm going home with you, I have some dirty shirts I want you to have washed." Thus ended the theological discussion.

On one occasion Hurley was in the pulpit with Bro. Landrom when the latter was preaching the introductory to Bear Creek Association. During the sermon some young persons were observed misbehaving. Landrom said to them : "You young people out there in the audience, please don't misbehave. You disturb the congregation, and cause them to lose the thread of the discourse." Hurley shrugged his shoulders and remarked in a whisper loud enough to be heard all over the audience : "Well, well, they would not lose much if they did." On another occasion he was in the pulpit with a man who, in the course of his remarks, made a rather monstrous statement, saying that "Cain killed Abraham with the jawbone of Balaam's beast." Instantly Hurley sprung to his feet, clapped his red handkerchief upon his throat, and, looking wildly out over the audience, made an exclamation of horror that startled the congregation and threw them into convulsions of laughter.

He once went to hear an anti-mission brother preach, and, as Hurley was a decided Calvinist he was always treated with a good deal of consideration by the "Hard Shells." He was, on this occasion, invited into the pulpit, and the preacher, who fancied himself quite a learned man, seemed anxious to exhibit some of his educational attainments while Hurley was present. During the delivery of his discourse he said : "My brethring, Paul was a mighty philosophical sort of a man. He got to talking so much philosophical talk that them Nonthenians, and Aquarians, and Hibernians, and other Babylonians, couldn't understand him." On hearing this Hurley bounded to his feet, hawked and spit, then made a loud noise as if he was about to vomit, looked out over the congregation, making a face as if his mouth was full of quinine, or he had tasted vitriol. While he gave these manifestations that such a sentence was too heavy for his classical stomach, the congregation laughed wildly and convulsively.

Such were the eccentricities of Wm. Hurley. They were so innocent and so natural that, in spite of the fact that they were sometimes rude, they rendered him highly interesting as a man, while strange to say, they did not detract from his influence or usefulness as a minister. He was a great favorite, highly revered by lawyers, doctors and professional men generally; greatly respected by the public and tenderly beloved by the churches where he labored. He was a man of classical attainments, extensive reading, profound thought, and wonderful powers of discrimination. He possessed an intimate acquaintance with the word of God, and was pronounced by competent judges the completest master of the English language that ever lived in Missouri. His last labor was that of delivering an address at the laying of the corner stone of an institution of learning in the town of Troy, Lincoln county. He was taken violently ill shortly after the address was ended, and was rapidly hurried into eternity. He died Aug. 3rd, 1856. His remains now repose in the Troy cemetery, and a marble monument marks their resting place. While pastor of the church in Troy I used often to go to his grave and several times conducted visiting ministers to the place. Such brethren as Sawyer and Joshua Hickman I accompanied to the spot.

Scarcely second to Wm. Hurley, in point of culture and extensive reading, was R. S. Thomas. He graduated at Transylvania University and afterwards at Yale College. He was born June 20th, 1805, and came to Missouri in 1824. He immediately proceeded to consecrate all his talents to Christ. Although he filled successfully the positions of Professor in the Columbia College and the chair of English Literature in the Missouri University, yet the great desire of his heart and the great work of his life was to preach Christ to the perishing multitudes. In company with his brethren in the ministry he planned missionary campaigns, and mostly at his own charges he went among the destitute, visited the poor churches, labored to encourage the desponding, to strengthen the feeble, to reclaim the backslider, to increase the spirituality and devotion of the churches, and above all to win the dying sinner to Jesus. He was a man of deep piety, warm

and gushing sympathies, and continually prompted by an earnest, disinterested love for those who were perishing out of Christ. Blended with the refinements of a highly cultured mind and the gentle dignity of a pure and loving heart was a certain vein of innocent and interesting mischief. He has been known, when standing in a crowd of students on the University campus, to reach over the heads of three or four boys and with his cane in hand, punch on the ear, or neck, a boy who was standing some distance from him. Instantly he would drop his cane, so it could not be seen, and the boy, who had felt the force of the gentle thrust, would turn upon his heels and strike with his fist the boy who stood nearest him, thinking of course *he* was the author of the mischief. Then Thomas would shrug his shoulders give vent to a low, chuckling laugh, showing how heartily he enjoyed the mistake his mischief had caused. Such exhibitions of playful good humour made him a great favorite with the college boys.

There was also in his composition a certain streak of cold cunning which he sometimes used to a wonderful advantage. He lived in a day when Campbellism was taking vigorous root in certain localities, and growing with sufficient rapidity to fill the minds of its advocates with the wildest dreams of universal conquest for their sectarian dogmas. They were not a little displeased with the cool and effective way in which Thomas exposed their doctrines, and proved their system to be a monument of human error and ambition.

They wanted a debate. It was promptly granted them. Thomas consented to meet De Pat Henderson in Bloomfield, Callaway county, for the purpose of holding a religious discussion. On Henderson's way down he was asked in Columbia if he expected to debate with Thomas. He responded, with a presumptuous air: "Yes, I'll debate with him, provided he ever dares to meet me; but I have no idea he will ever presume to do that." With such arrogant sentiments he came to Bloomfield. The proposition was strangely worded and affirmed by Thomas that "baptism is not essential to salvation." Thomas, in opening the discussion, drew a circle, took the position that certain things were included in the circle and all things else in the universe must be out of it.

Henderson arose to reply and had nothing to say. He could not see the *point* of the *circle*. Thomas, after informing him that a circle had no points, went on to complete the make-up of all that was included in the circle. In this way he occupied the time through quite a number of speeches. Henderson would attempt to reply, but his responses were either disconnected and pointless declamation, or puerile attempts at exhortation. By and by, after exhausting the patience of Henderson and arousing to the highest pitch the interest and attention of the audience, Thomas completed the make-up of his circle. All included in it was essential to salvation; all outside of it was not essential to salvation; and, lo! baptism was on the outside of the circle. Henderson now discovered, for the first time, and to his utter dismay, the *point* of the circle. He became almost frantic with excitement. He raved with loud and wild declamation. Thomas, cool and self-possessed, and, often smiling at the follies of his opponent, occasionally visited him with sallies of wit; then with heavy arguments, drawn from the word of God, he shattered to fragments the whole system of doctrine for which Henderson contended; then he took the contradictory utterances and inconsistent positions of his opponent, and, by putting Henderson against Henderson and making Henderson refute Henderson, he completed the overthrow of his opponent. This discussion had a powerful, a life-time effect upon Henderson. It completely cured him of arrogance. It taught him the difference between *sense* and *presumption*. It thoroughly satisfied him that the Bible was one thing and the Campbellite *construction* of the Bible was another and a very different thing. He afterwards became the resolute opponent of religious debating, and the last conversation I ever held with him he was decided and earnest in his expostulation against religious discussion. He doubtless remembered the lean form, the classic face, and the terrible utterances of Thomas at Bloomfield.

On one occasion, and while teaching in the University, Thomas was applied to by a student named B. B. Black, to assist in writing a satire upon old maids. He cheerfully complied. But when Black had taken his departure to the

printing office to have the satire published, Thomas sat down and wrote a reply to it, beginning thus, "Mr. Editor, you published a piece for Mr. B. B. B.; please publish one for me, me, me." As soon as Black saw the reply he came in a great furore to get help from Thomas to write another and a severer satire. The help was given. But here came out another reply, and one which threw Black into convulsions of rage. He came for more help and was mortified with another reply. In this way Thomas amused himself with the young tyro in letters till he tired of the fun and desisted.

Thomas was president of William Jewell College from 1853 to 1855, when he resigned that position on account of the financial embarrassment of the institution. He then removed to Kansas City and organized a Baptist church in that place. He continued the beloved pastor of this flock until a short while before his death, which occurred in the summer of 1859.

Next to Thomas in point of culture, and not inferior to him in usefulness must be placed Ebenezer Rogers. He was born in Wales, A. D., 1788, graduated at one of the English colleges and came to this country in 1819. He was then in the bloom of early manhood. He settled in the Chariton river country and at once entered with all the enthusiasm of his ardent and energetic nature into the work of his Master. He preached for four churches and traveled far and wide on mission tours. He organized more than fifty churches, assisted in the organization of several Associations, and died at last full of labors, of years and of honors. His death occurred in May, 1854.

Of all the men who assisted in the organization of the General Association I believe it may be safely stated that in point of *natural ability* Noah Flood stands at the head of the list. He possessed both a Websterian cast of mind and a Websterian mould of body. Though not a finished scholar he possessed a fair English education and a mind abundantly capable of turning to advantage the learning of others, as well as the facts and observations of his own experience. He was born in Shelby county, Ky., June 14, 1809. He came to Missouri in an early day, bringing with him a strong brain, a

converted heart, a deep piety, warm and gushing sympathies, sincere love for mankind and great zeal for the cause of Christ. He was naturally a man of popular disposition and amiable temperament. And, although he met with bitter opposition from the anti-mission party—was publicly denounced as a “hireling,” a “money hunter,” &c., he persevered in preaching Jesus, in opposing error, in exhorting sinners to repentance, and God persevered in blessing his labors. In spite of all the efforts to blacken his name and kill his influence, multitudes crowded upon his ministry; the young and old flocked around him and grasped his hand. He beat down the anti-mission spirit. He preached and missionated far and wide. I once heard him say he had organized 14 different churches. He assisted in the organization of several Associations, and his hand and heart and counsels were ever in active co-operation with the General Association, in the organization of which he took a prominent and active part. He traveled extensively at different periods of his life—at one time through New York; at another through Texas. I heard him relate the following incident relative to his Texas travels. He said he was traveling in company with a man younger than himself and they rode up to a man’s house one evening about sundown and asked if they could stay all night. The proprietor answered in the affirmative, and as they dismounted he walked up to Flood and said: “You are an older man than your companion, you go into the house and sit down and we will take care of the horses.” Flood said he went into the house and, when seated, he entered into a pleasant conversation with the landlady, who was busily engaged in preparing supper. He asked her where she was from. She told him she moved from Kentucky to Texas. He asked her what county of Kentucky she came from. She told him Shelby county. Now Shelby was Flood’s native county. He asked her what neighborhood of that county she came from. She told him, and it was the very neighborhood where Flood was born and raised. He said he then asked her about a number of families in that neighborhood, and she told him what she knew about them. Finally, he asked her if she ever knew

a family of Floods in that community. She told him "yes." "Well," said he, "what did you know about the Flood family?" "O well," said she, "the old folks were *good* old people, but the Flood boys were the biggest devils that ever lived." "Then," said Flood, "I am one of those boys." "You are?" said the woman. "Yes, I'm one of those boys." "Well," said the woman, as she leaned towards him and pointed her finger to his face, "*its the truth sir*, every word of it, and you know it."

Flood was exceedingly friendly and companionable in his disposition, wise and prudent in his counsels, earnest and powerful in his preaching, decided in his opinions, open and frank in avowing them, manly and bold in defending them, and so successful in all his religious operations as to render him one of the most useful ministers that ever lived in this state. He died at his home in Columbia, Mo., August 11, 1873. His remains were buried at Richland Cemetery, Callaway county, and a number of churches for which he had preached have reared an elegant monument over his grave.

J. B. Longan and Kemp Scott deserve honorable mention. Longan was a man of decided natural talent, and of great moral weight in the denomination. When the brethren met to organize the General Association, Peyton Stephens made a violent and bitter speech against the organization. Longan was the man selected by his brethren to reply. And so ably did he discharge this duty that all the men who favored the movement were delighted and gratified, while Stephens felt himself borne down and crushed by the weighty arguments and irresistible conclusions of Longan.

Kemp Scott was a man of pure heart, spotless character and great usefulness in the North Grand River country, where he lived and labored and died.

I am ignorant of the date of Longan's birth, and also of the date of his death. Kemp Scott was born in Washington county, Va., June 20, 1790, and died in Carroll county, Mo., April 13, 1864.

Fielding Wilhoit and Thomas Fristoe should not be forgotten. They were both godly men and extensively useful. Wilhoit was born in Kentucky April 14, 1799. Fristoe was

born in Tennessee Feb. 8, 1796. From the field of Wilhoit's labors went out such ministers as Tyre Harris, Robert Harris and S. H. Ford; while, as a result of the life-long, untiring labors of the gentle, kind-hearted Fristoe many churches were organized and great numbers were converted to Christ. Wilhoit died in Nov. 1872. Fristoe in March, 1872.

Anderson Woods and Walter McGuire deserve affectionate remembrance as ministers of conscientious convictions, great zeal, deep piety and quite extensive usefulness. To Anderson Woods belongs the honor of baptizing the first person ever baptized in Callaway county. He preached at the house of Sister Ranseville, near Cote Sans-Dessein, and baptized in a little stream near by called Revan. The name of the candidate who had the honor of being the first person ever buried with Christ in baptism within the limits of this county was Julia Hardin. If she was any relation of our esteemed brother, Gov. Charles H. Hardin, that fact is both significant and suggestive. Woods was born in Virginia in 1788, and died in Paris, Mo., October, 1841. McGuire was born in 1802, and died about 1860.

Such were the men who organized the General Association—worthy founders of a noble organization, wielding to-day, and destined to wield, we may fondly hope, through all the generations to come, a tremendous influence over the lives and destinies of thousands of immortal beings—an organization that represents the intelligence, the piety and the liberality of more than ninety thousand Baptists, and that has under its fostering care two of the noblest institutions of learning in the state, while it delights to lend words of encouragement and sympathy to other institutions of similar character—an organization that watches opportunities for taking centers of influence and holding them—that employs annually fifty missionaries; that raises thousands of dollars during the year; that renders aid to struggling churches, organizes and builds up new ones.

The annual assemblies of this organization afford comfort and encouragement to old ministers, strength to the middle-aged heralds of the gospel and a powerful inspiration to the young and rising ministry of the church. It to-day

sends, and we hope in the future will still more effectually send, a sweet and hallowed influence to every part of our great State.

But we have very imperfectly estimated the men who organized the General Association until we take into account the moral heroism that characterized them in this work. They met with opposition, stern, fierce and unrelenting. Peyton Stephens and Theodric Boulware, in Central Missouri, and other ministers of talent and influence in other parts of the State, set themselves in bitter and even vindictive opposition to the measure. They assailed with untempered fury, and with a zeal worthy of a better cause, the motives of the men who went into the organization. They perseveringly and blindly misrepresented the design of the organization itself. Boulware has written a biography of himself in which, on page 11, we find the following: "1843 I received a letter from Elder Ebenezer Rogers, and others, inviting me to attend a minister's meeting at Providence on a certain day to adopt—missionaryism—a plan for the better support of the ministry and to sustain the now tottering cause of Baptists. I, elder T. P. Stephens and others met Elders Rogers, Hurley, Longan, Suggett, Vardeman and others. We advised and entreated these brethren to disperse, and not establish this cocatrice den among us, from which will emanate a serpentine brood, marring the peace of God's children, and bringing much scandal on the cause of Christ, for we are assured you have more in view than the happiness of the church and the salvation of men. We fear you are somewhat deceptive. They formed, adjourned and met again and established their Central Society, from which have resulted all the consequences I anticipated, and worse." When we read such language as this from one of the most talented and best informed men of his day, we know not whether more to censure the reckless assault upon the motives of the godly men who went into the organization, or to pity the blind and extravagant prejudices that could authorize such utterances, or to weep over the amazing folly that led men to such frightful extremes and caused them to throw away such a grand opportunity for doing a great work for God, and even

to oppose others when they undertook to do such work. When we know that the opposers of the General Association were filled with such sentiments we may indeed be grieved, but we cannot be surprised at their conduct after the organization. They fiercely assailed the conduct of the men who were members of the body, calling them "hirelings," "money-made preachers" and men who "fingered for mammon." They industriously visited the members of churches, persuaded them, brow-beat them, or appealed to the most selfish and sordid propensities of human nature, to induce them to oppose the organization. Politicians were warned to be on their guard, that this move was but a preparatory step to the union of church and state, and that nothing short of a system of universal taxation, rigidly enforced, would satisfy these clerical lovers of mammon! Poor misguided creatures! Poor blinded men. Could they but rise from their graves to-day and see the condition of the churches they left and then glance at the glorious fruits of missionary toil, surely a blush of shame and deep mortification would crimson their cheeks.

But the men who organized the General Association endured with a moral heroism, worthy of their honored names, this tempest of abuse and misrepresentation. They toiled on; they wept; they prayed; they sowed in tears the precious seed; they trusted in God for the harvest. Their course has indeed vindicated God's promises to the faithful. They were under God the starters of those great influences and moral forces that have taken such deep root and now exert such tremendous power upon the hearts and lives of increasing multitudes in this great state. There attaches to their work the interest which is felt in the *beginning* of all great and beneficent enterprises.

A few pounds of tea put into a vessel sailing from China to England first drew attention to this article of value, and thus started those tendencies that developed at length into the great China tea trade that now requires many vessels, millions of capital and thousands of hands to carry it on. Our fathers of '34 meditated, prayed, organized, sacrificed, endured, toiled and wept, and from the womb of such holy exercises has gone forth a progeny of religious powers, influences and activities

that now enliven and gladden the hearts of thousands ; that reach in their ramifications to all parts of the state ; that are felt in the family, in the Sabbath school, in the church meeting, in the pulpit, upon the judicial bench, in the council chambers, in the senate hall, in the governor's mansion, and all along the highways of travel. It was their's under Christ to *start* these mighty influences. Hence, the interest which we take in their actions and the respect with which we regard and cherish their sacred memories.

But it is *our's* to keep in motion and proper direction the forces which they started into such vigorous activity. It is our imperative duty to nourish and enlarge the great institution which they founded fifty years ago upon these now sacred grounds. It is ours to make the influence of this Association and all its co-operative bodies and the institutions which it nourishes so *felt* that they shall light the way of those who walk in darkness, console the heart-broken, encourage the timid, lift up the lowly, comfort the sorrowing, feed the hungry, help the needy, arouse the slothful, instruct the ignorant, convince the sceptic, encourage the penitent, baptize the believer, strengthen family ties, purify social life, ennoble business, elevate labor, purge the putrid mass of politics, dignify the professions, raise national, state, municipal and country life to a higher plane, christianize education, depress vice, obliterate intemperance, cast down pride, honor humility, enthrone honesty, angelize truth and throw the heaven-born and hallowed influence of Jesus' name into all hearts and homes. Yea, not satisfied with all this, we must, through the work of this Association and her institutions of learning, send out missionaries to China and India, to Africa and the islands of the sea, and thus help girdle this globe with zones of sacred light and bring about the millennial dawn—the glorious era when the kingdoms of this world shall all become the kingdom of our Lord and His Christ. Let us be true to our trust and much in prayer that we may be true.

You have observed, thus far, my brethren, no mention has been made in this essay of Rev. James Suggett, one of the honored founders of the General Association. Designedly,

in view of our immediate adjournment to his grave, has his name been omitted till this time. A brief account of his labors will afford an appropriate subject for the conclusion of this essay.

He was born in Orange County, Va., in 1775, just one year before the Declaration of American Independence. He moved, when a child, to Kentucky, was converted in 1800, began his ministry at Great Crossings in Scott County, where he labored with great acceptance and success for a number of years. As he was born and reared in the midst of war, we are not surprised that he enlisted in the army and was a soldier during the war of 1812. He became major and commanded a battalion in the famous regiment of Richard M. Johnson. He was detached from his regiment, selected by Gen. Harrison to command the advance guard of the American army and bring on the action in the decisive battle of the Thames. He valiantly led his battalion into the thickest of the fight, conducted himself with the bravery of Julius Cæsar throughout the brief but desperate struggle, led the van in the pursuit of Proctor and the flying British, and returned with Proctor's carriage as a trophy of the victory, and was permitted to learn that Tecumseh had fallen and the last hope of the Indians had perished. In the carriage which he thus captured from the British General, Col. Johnson rode home through Ohio and nursed, on the way, the numerous wounds which he received in the desperate charge which he made upon Tecumseh and the cluster of Indian warriors that gathered about their dauntless chief in the last moments of his eventful life.

Suggett moved to Missouri in 1825, and first settled in Boone county. There he served Bonne Femme, Columbia and Rocky Fork churches; subsequently he moved to Callaway, settled in the immediate neighborhood of Brick Providence church where he spent the last and most glorious years of his laborious and useful life. He was moderator of the old Salem Association when that body declared against missions. Earnestly did he *protest* against such a suicidal course, but when taken he vacated the chair and heroically turned his back upon scores of his best friends because his love of Christ

and the cause of missions, and his own conscientious convictions, demanded such a course. He went into the organization of the General Association and warmly supported its great designs and measures. After Stephens and Boulware had labored in vain to prevent the organization, and Boulware had left the assembly, he returned and labored with Suggett to induce him to leave the body. But he who could not be terrified by the roar of British artillery, nor the tomahawks, scalping knives and war-whoops of the Indians was not the man to flinch before the denunciations of the whole army of anti-missionaries. Nor was he the man to yield his convictions to the mild persuasions, or intimidating threats of Boulware, or any other man. Suggett remained firm, and through his life zealously co-operated with the Association. He was a missionary in all the warp and woof of his being, and right zealously did he prove his faith by his works. He missionated, extensively, at different times of his life, throughout the counties of the state, and traveled at one time as far as the Indian tribes, preaching Jesus to the people. There is yet extant in the minutes of the old Salem Association a circular letter written by him evincing no mean ability, deep piety, fervent zeal and an unquenchable longing for the salvation of souls. He died in 1851, leaving as a heritage to his children and his churches a spotless name, a pure character, an unsullied life and a thousand hallowed memories to remind them of the truth of God's promise "Blessed is the man that feareth the Lord, that walketh in his ways."

As I have baptized a number of his grandchildren and great-grandchildren and as many of his descendents are scattered through this community, I take the liberty to remind them of the blessed fruits that come from vital connection with Christ. What is it that has embalmed in our hearts the name of James Suggett, a trophy of sacred memory?

But one answer can be given in this connection with Jesus and his cause. The name of James Suggett had been to-day unknown and uncared for except by his immediate posterity, but for his connection with Jesus. Connected with Christ,

Suggett became connected with organizations formed for the glory of Jesus, the spread of his gospel and the establishment of his authority. Connected with Christ he became connected with humanity, the friend of the lost and the herald of salvation to the perishing. If they would honor the name of such an ancestor, let them first of all honor and serve the Master whose commands he delighted to obey.

One sad reflection involuntarily steals upon me at this moment. Why is not our preaching accompanied with the success that characterized the preaching of these pioneer brethren? When we read of 8,000 persons baptized by Jeremiah Vardeman during his ministry, over 2,000 by James Suggett, and corresponding numbers by other brethren, we are constrained to ask why is it that our labors are not thus blessed? I have been in the ministry 26 years actively engaged in pastoral labors for 23 years, and during this time have baptized little more than one thousand persons, and labored in meetings where five or six hundred others were converted whom I did not baptize. We have certainly enjoyed educational and other advantages superior to theirs. Why are we not equally successful?

Whether we undertake to answer this question by saying that the number of preachers is greater in proportion to the population, and, therefore fewer persons for each minister to baptize; or that there is not the simplicity of faith now among the people that there was then; or that pride and fashion and rush for money have irresistibly drawn attention from religion; or that we have departed from the example of Paul which they followed in relating their experiences in their sermons, and, with tears of gratitude in their eyes, testifying before the whole audience of the goodness and love that rescued them from sin; or that we have turned from the cross and gone to preaching philosophy in the vain hope that this would save souls; or that this age is rife with scepticism and wild speculation; or in whatever way we may undertake to answer this question, certainly the stubborn facts which tell of the disparity between our success as compared with theirs ought to awaken the profoundest reflections and drive us anxiously and tearfully to the throne of grace for help and

guidance and a thorough infusing—a Pentecostal baptism of the holy spirit.

They are gone. James Suggett, and the whole band that with him organized the General Association, have gone to their home and their reward. We too, shall soon go. Another fifty years will soon fly away. And, when it is gone, and another band assembles upon these sacred grounds to celebrate the *Centennial* of our Association, and another and abler pen, wielded by a worthier hand shall chronicle the trials, the sufferings the self-denials and the noble deeds of the godly men who organized the General Association, shall that pen be able truthfully to tell of any good that *we* have done, any sacrifices we have made for Christ, any churches we have built up, any thousands we have baptized, any extensive service we have rendered to the Association, or the noble institutions she nourishes, any glory we have given the name of our precious Lord and Master?

And *we!* where shall *we* be, when the great throng shall gather upon these grounds for the Centennial celebration? Shall we be with Suggett and Longan and Flood and Varde-man and Thomas, blending in the sweet associations of a heavenly life, and enjoying, amid unmingled bliss, the glorious rewards of earthly toil? Shall we behold them drinking in the melody of celestial music, and then, swelling louder, by our own exultant strains, the grand chorus of the skies, and, with faces radiant with all the brightness of sinless perfection, casting our crowns at Jesus' feet make all the archways of heaven ring with the glad acclaim, "Unto Him that loved us and washed us from our sins in His own blood and made us kings and priests unto God, unto Him be glory and honor and dominion forever and ever."

God grant us this home beyond the ravages of sin and this sweet association with the saints who have gone before and his name shall have the praise and the glory forever. Amen.

THE MISSIONARIES FROM 1834 TO 1884.

BY REV. W. J. PATRICK.

These brethren had every uninspired grace and fitness for the gospel ministry possessed by the Apostles.

They experienced the gospel they preached. The mention of the names of Thomas P. Fristoe and Fielding Wilhoit and their comrades does not bring before those who knew them, memories of profound exposition or studied rhetoric, but memories of a rich and radiant experience of regenerating grace as it had reigned in their own hearts. This is the first qualification for the ministry. When Heroditus would write for his history the description of a country, he first visited and saw the country for himself. He breathed its air, he ate of its fruit, he drank of its water, he looked upon its landscapes ; he then wrote for his history what the country had written upon him ; he wrote his experience. So did these missionaries as to the gospel. They had stood under the shadow of the cross of Christ as a great rock in a weary land.

“Viewing mercy streaming in his blood,” they had drank of the water of life freely, they had eaten of the bread of life, and they had looked upon the land of love and christian delight, and having seen, therefore, they spoke. The gospel preached is a thing distinct from every other thing in the universe. It is something different from the truth as to the Messiah expressed in grammatical language, enforced by logic and adorned with beautiful diction. It is something different from that you would hear if Cicero or Edward Everett had delivered them in classic halls. The sermon on Mar’s Hill was different from that it would have been if delivered by Edmund Burke or Clay in forensic eloquence. The gospel preached is these truths imbibed by a regenerated man, who has, out of a holy heart, said : “I delight to do thy will, O my God ; yea thy law is within my heart,” and

who has heard the spirit say to him that he is a "chosen vessel;" these truths mounting the throne of the mind, fructifying in the conscience, flashing like diamonds on each nerve current, steeped in prayer when the preacher feels, "who is sufficient for these things"? then uttered with a firm reliance on God to accomplish his purpose in the preaching of the gospel. A man cannot tell of God until he has realized God as "the king eternal, immortal, invisible, the only wise God, until he has "known Christ and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," and until he has deserved divine truths by the Spirit of God. Such have been the missionaries of the General Association. It is a wise provision in the constitution of this body, which says, "The preachers employed, or aided by this Association, shall be of good standing and tried piety, and shall belong to some Baptist church in this State." Such men not only preached but

"Allured to brighter worlds, and led the way."

These brethren knew men and things; they were the sons of nature.

In the beginning of the gospel in Missouri, as in Apostolic days, there was need of a compactness of body and sinewiness of mind, which God sees fit to give, not by direct communications, but after the manner of men.

By boating and marketing fish, carrying passengers and transacting business with them, Peter learned men and how to lead them. By contact with the elements on his voyages and while toiling in the fisheries he learned nature, and himself received something of the restlessness of the clouds and the resolution of the sea. Similar was the experience of James Suggett, Anderson Woods, Martin D. Noland and their fellow-servants. They were leaders of men before they became preachers. Before their tread wild nature yielded her dominion and at the sound of their voices the multitude listened. They possessed the restive, eager spirits, which, moulded by the gospel and directed by the Holy Spirit, gave them a triumphal march as soldiers of the cross.

The biographer of Alexander Von Humboldt says, "The

political disturbances of the civilized world at the close of the last century detained him an unwilling prisoner in Europe." Europe a prison? Yes, to a Humboldt. And to these missionaries who were more eager to preach the gospel than he was to see the southern constellations, luxury, ease, riches, circles of friends, even home, were prisons, if they hindered the furtherance of the gospel.

These were eloquent men.

"All passionate language does of itself become musical," and when it strikes the chords of others' hearts we call it eloquence. The speaker may not be able to conform to all the conventionalities of the schools. He may not be able to say, *τετυφώς τετυφυῖα τετυφός* but he will touch the deadliest foes of men and awaken within the hearers longings for life immortal. It is related of Jeremiah Vardeman that at times his hearers would rise from their seats and, perhaps unconsciously, move towards the speaker. With the English Bible in their hands and a reverberating experience in their hearts, with the virgin soil of this rising commonwealth under their feet and, I will suppose, in the fine autumnal seasons, these missionaries gathered men, women and children, in private houses, school houses, groves, houses of worship—told them of Jesus and his love. The circumstances under which they labored would produce eloquent preaching and eloquent listening. These men of God had passion as great as that of Alexander when he is said to have wept because there was not another world to conquer, but theirs was not a passion for gold or for blood, but they could say, "My heart's desire and prayer to God for Israel is, that they might be saved."

These were men of learning.

Exact intellectual training and comprehensive endowment of the mind have their place in the christian economy. The great learning of the Apostle Paul was a pledge of what would afterwards be given for the defense and advancement of the gospel. When Nehemiah Cox was committed to prison for preaching the gospel and then brought to trial, "he pleaded in Greek, and on examination answered in Hebrew." Dr. John Gill was learned above most, if not all, others of his generation. "His knowledge of the Scriptures, of the oriental

languages, and of Jewish antiquities have scarcely yet been surpassed." Wm. Hurley and R. S. Thomas, with other yoke-fellows, belonged to the list of christian scholars. The vision needed to pierce through the mist and smoke of infidelity they had; a knowledge of literature, ancient and modern, for and against Christianity, they had; the history of all religions, with their comparative merits and demerits, were at their command; the progress of the gospel against a thousand opposing forces and ten thousand allies of opposing forces they understood. John B. Langan and A. P. Williams, and men like them, had studied God's word and had drank deep of its underflowing current of love and life. They advanced to the field of their spiritual warfare with their Damascus blades lifted on high, mighty as Hector in the fight, "mighty through God to the pulling down of strongholds."

Some of these missionaries went into other fields. Their hearts were enlarged. Other regions

" Call us to deliver
Their land from error's chain."

The ocean has its coast; mountains have their timber line; climates have their snow-line; there is the cotton-belt, the wheat belt, the fruit belt, but the gospel has no coast, no line, no belt. God commands, "Go ye into all the world, and preach the gospel to every creature." The sun goes to the tropics and returns, but for the heralds of the cross there are no tropics.

" Ye Christian heralds, go, proclaim
Salvation in Immanuel's name;
To distant lands the tidings bear,
And plant the rose of Sharon there."

Our first and many of the succeeding missionaries have entered into their rest. When Godfrey and his army came over the hills in sight of Jerusalem they lifted a shout that made the earth tremble. The vibrations of the victorious shouts of our missionaries may still be heard in the land. It is said that when Sebastian Cabot came to die that "in the hour of death his thoughts wandered to the sea." When Noah Flood was dying his thoughts turned back to the earth and he said :

"Oh, this cold and cheerless world!" But it was less cold and less cheerless for his having lived in it. It should quicken our steps and intensify our zeal to think that those men of God, who have gone before, looked back upon the earth with a look that said if they could remain they would cry aloud and spare not.

I once stood by a monument of the Confederate dead, and saw on that marble the representation of the Confederate sword and the Confederate scroll. The sword was broken, but the scroll, the history, the honor was preserved. The bodies of these missionaries have been broken, they have gone into their graves, but their works were not buried with their bodies. They live. Their works, under God, are a part of our palisades.

I passed the resting place of the dead on a holy, quiet Sabbath morning. I saw a man with silver hair standing by a grave. It was the grave of his wife. He was my friend and my brother in Christ. Did I speak to him? It was a time for silence. By the graves of these departed missionaries we may stand in silence. They have entered the building of God. They know, as we do not, the meaning of immortality.

Time would fail me to call by name the scores and even hundreds of missionaries who have done service for this Association. I have seen in military cemeteries many graves with the touching inscription, "*Unknown*." Some of these missionaries are unknown to the world, but to God they are well known. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as stars forever and ever."

We have a host of living missionaries. They are mostly sons of a noble ancestry. In mercy "God, having provided some better thing for us than they without us should not be made perfect," has given these living men the honor of catching the falling mantles of our glorified fathers.

SPIRIT AND SCOPE OF STATE MISSIONS.

BY REV. W. POPE YEAMAN, D. D.

The part assigned me by the State Mission Board, in this Semi-Centennial service, is a sermon on "The Spirit and Scope of State Mission Work."

As a scriptural basis for the discussion of this subject I have chosen the words of our Savior, recorded in the 8th v. of 1st chapter of the Acts of the Apostles :

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

In the American Bible Union translation of the text, we have : *"Ye shall be my witnesses."*

These words of the Son of God are invested with peculiar interest. They are his last words spoken on earth. They are the last terrestrial communication to the church from its Divine human king. They have the solemnity of last words and the authority of absolute sovereignty.

The apostles, gathered around their Lord on the Mount of Ascension, represented the church on earth in all ages to come. To these he spoke the things concerning the Kingdom of God. To the church was the royal commission given. The church on Pentecost received the inspiration needful for the continuous execution of that commission. The church of Christ is the only apostolic succession. The apostles have not now, and never have had, any personal successors as an official order in or over the church. Not since the ascension has any man possessed the qualifications or received the credentials of an apostle—save Saul of Tarsus, who was as one born out of due time.

The words of the text are addressed to us of this day, as really as they were addressed to the apostles, as the last personal, audible words from the lips of the crucified and risen Lord.

These words to the church teach the spirit and scope of missions.

We will consider then, I. *The spirit of missions—or of missionary work.* The spirit of missions is the spirit of the gospel. This statement of evangelical truth is not too broad. It is warranted by the circumstances and intent of the words of the text.

The apostles, true to the infirmities and disabilities of human nature, were anxious about temporal things, and even at this meeting with their Lord made haste to ask him: "Wilt thou at this time restore again the kingdom to Israel?" Christ promptly reminded them that they must give heed to their own work, and give themselves no concern about the times and seasons which the Father had appointed by his own authority—"Ye shall be my witnesses," and then, without giving them time for further questions or debate, he rose grandly above them, and angels escorted him out of their sight and back to the glory he had with the Father before the foundations of the earth were laid, leaving them looking intently into heaven. Let us look intently to the same source for wisdom to interpret and apply these words that hold, and hold forth the gospel in its divine and human spirit and purpose.

The acts of the apostles are an essential factor in the gospel economy. Without that record we would have an incomplete and insufficient history of Christ. We cannot separate the acts of the apostles from the four gospels. The gospels tell us of the life and teachings of Christ on earth—of his death and resurrection. The Acts tell us of the practical outworkings in human life, of the intent, purpose and power of that life, of that death and of that resurrection. The gospel is Christ seen and heard by the people. The "Acts" is Christ living on earth in his church. The gospels unfold to man the wisdom and power of God in the personal Christ. The "Acts" is the manifestation of that wisdom and power in its effects on human life and human destiny. He who would study the gospels separate and apart from a study of the Acts of the apostles, is like him who would study the laws of force

without the benefit of a knowledge of the effects of the force applied.

The design of Christ's life and death and resurrection was the establishment of his church. He loved the church and gave himself for it. It was prophesied of him that he should establish a kingdom that should over-run and crush out all other kingdoms. It is declared that he gave himself that he might purify unto himself a peculiar people. He himself says: I will build my church. The book of the Acts of the Apostles is a divinely authorized record of the inauguration of the end for which Jesus Christ came into the world. Herein we have described the origin, the establishment, the mission, the guidance, the development, the early progress and the plans and means for the future aggressiveness of the church of the Christ. That little book of history, covering a period of not more than thirty years, a missionary record, bearing about it and within it the marks of divine authenticity, and revealing the omnipotent guidance of the blood-ransomed church, comes to us under the great seal of the universal sovereign as the church's constitution, the *jure divino* of all true ecclesiasticism. Whatever does not agree with it, or antagonizes it is not of God. Whatever falls short of it fails to fill the measure of the divine idea of the church. No church treatise, no formulation of doctrine, no ritual, no confession of faith, no book of discipline comes so near, in its resemblance to the divinely revealed idea of the church of Christ, as does a minute of the proceedings of a christian missionary meeting.

Around the words of our text cluster all of the facts in the marvelous history of the wondrous work of redemption.

Christ without witnesses, and the story of the first Christmas would have died with the death of the astonished shepherds; Christ without witnesses! and the echoes of the *gloria in excelsis* would have died away with the return of announcing angels to their celestial home. Christ without witnesses! and the baptismal scene in Jordan; the multitudes on the mountain-side taught the profoundly wise and beautifully benevolent philosophy of human life and destiny; the wonder workings of the meek and lowly Nazarene; the tragic

scenes on Calvary that convulsed the earth with paroxysms of sympathy with the man of sorrows, and darkened the sun with a cloud of mourning, and yet proclaimed the justice of the law and the love of the law-maker, and offered life and immortality to a race dead in trespasses and sins, these, all of these facts and truths that make the light of the world would have been enveloped in the darkness of human forgetfulness, and now in the Nineteenth Century there would have been no gospel. Christ without witnesses! and the triumphs of the gospel at Jerusalem, at Antioch, at Philippi, at Ephesus and at Rome and throughout the earth would never have been achieved.

Our text reaches back to the babe in swaddling clothes in Bethlehem's manger, and forward to the coming of the ancient of days to adjust and gather the fruits of the testimony borne by his witnesses.

With the "Acts of the Apostles" to complete a divinely authenticated history of the gospel enterprise, we have a divine and a human divine rule for the government of the church; one that describes the eternal, fundamental principles of the kingdom of God. Christ's last utterance on earth formulates and enforces that rule, "Ye are my witnesses."

Herein we have the spirit and mission of Christianity discovered to our perception. Christianity is not a mere system—not merely the systematic adjustment of theological premises with logical sequences as the ultimate objects of faith and test of orthodoxy. No! Christianity is the life force of a personal Christ inwrought with the life of man, who in the manifestation of that life bears witness for Christ. There is no Christianity without a living Christ. There can be a Platonic philosophy without a living Plato; and a Mohammedan religion without a living Mohammed; but Christianity is the life of Christ in the human life, directing the forces of that life in the interests of the kingdom of God.

The mission of Christianity is identical with the mission of Christ. We cannot form an intelligent conception of an inactive Christianity. There may be an unprogressive and unaggressive religion, but such is not the religion of Christ.

That religion is essentially and necessarily aggressive, and therefore progressive.

With the eyes of our faith uplifted and looking "intently into heaven," we behold Christ "our life." And, with his spirit freely given unto us we behold the truth as it is in him; we perceive Christianity as a human manifestation of the spirit and purpose of that living Christ. Under the inspiration of this view we behold the church as the body of Christ, commissioned and vitalized for Christ's work in the earth.

This doctrine of the identity of Christ and Christianity is announced by Christ himself under the most solemn circumstances. He prays! He is in the stillness of night. The starry heavens are his canopy. He kneels before his wondering disciples. Before his vision of soul is passing an awful panorama—the humiliation of his betrayal, and trial, and scourging; the agonies of his crucifixion; the triumphs of his resurrection; the toil and suffering and sacrifice of his people. Under the inspiration of this awful hour he makes his sacerdotal prayer—he intercedes for his church. In this tender supplication which could not be spoken by other lips than his, he bears to the bosom of the Father his blood-bought church, of which and for which he cries in language that betrays the exalted mission of his people. Hear ye those words of prayer? Hark! "As Thou didst send me into the world, so I also sent them into the world . . . that the world through them might believe on me."

Now that we have this impressive testimony of Christ himself to the identity of Christianity with his own mission, we turn to hear again the mission of the Son of God. We hear the proclamation from his own lips in his own words: The son of man is come to seek and to save that which was lost. This is the mission on which the Father sent the Son, and the Son tells the Father, even so he sends forth his disciples. Oh! glorious mission of the church.

Here we have the spirit of missions—the spirit of the gospel—the spirit of Christ. These three are one. If any man have not the spirit of Christ, he is none of his. This spirit in man is not latent—it is not inoperative. It is a force within that works outwardly. Christ went about doing good. His

spirit in us awakens a loving response to the command, "Go preach my gospel!"

The father sent Christ, the Son, on a mission of salvation; and so Christ sends us, my brethren. Do we realize the dignity and responsibility of our calling? The sublimity of the missionary work is estimated only by one's appreciation of the grandeur of the person and work of the Lord Jesus himself. He, the very God, assuming human nature, that through divine energy and human instrumentality he might redeem man and reconcile all things in himself to God the Father. Stupendous enterprise! The consummation will be glorious. Is man—any man—counted worthy to take part in this work that so engages the interest of wondering angels?

He, in whose heart the name of Christ is above every name, is that one whose soul is full of glowing and gladsome realizations of the grandeur of his mission as a Christian. He it is who feels that he lives not for himself, but for Christ who for him died and rose again. The spirit of missions, like Christ, looks out from and beyond self, and enters into loving sympathy with fallen man, and is inspired by the spirit of the gospel to glorify God in man's redemption. It is this spirit of Christ in man that cries: Lord what will thou have me to do? Can I preach the gospel? Then will I lay aside the prospect of earthly gain and worldly honors and go proclaim the glad tidings and thus be a witness for thee. But is it so that I can not preach? Then will I still be a witness for thee—for by a godly life and holy conversation, and by using that which God commits to me as his steward, and by utilizing every opportunity to do good, I will hold forth the word of life that others through me may believe and be saved. This is the language of the heart in which Christ dwells and reigns as life and light.

He who has not this experience has not the experience that comes from Christ in the heart. The Christian's experience is a conscious sympathy with the will of Christ concerning the life of man. It is a willing responsiveness to every expression of that will.

We should not deceive ourselves brethren by the mere catch-words of experimental religion. Christ is not a dead

Savior, but a living Savior. He is the life of those who believe in him. Life manifests itself. This manifestation is always in harmony with the quality of the life that induces action. A tree is known by its fruits—not by the fruit it does not bear. Negative goodness is not the piety that springs from a Christly experience, but active good is the outward working of an inward life of Christ. Do good to all men as you have opportunity: “Well done” is the approval won by the true servants of Christ.

Now taking our text as the key to the chambers of the Temple of Redemption we enter and find on the walls and on the drapery written in lines of living light, these truths:

Christ came into the world to save sinners and re-establish the glory of the Father in the earth; and that,

To this end He established His church as the light of the world—the salt of earth; and that,

The light and savory power of the church is in being witness for Christ, and that,

This testimony is to be borne for Him to the uttermost parts of the earth; and that,

Herein is the spirit and purpose of the gospel, and therefore,

The spirit of the gospel is the spirit of missions. The church without the missionary spirit is a dead letter.

We are now prepared to enquire:

II. Into the *Scope of State Mission Work*.

This enquiry opens to our view a field more comprehensive than there is time to explore. The scope is as extensive as the plans and means of the gospel economy. It includes instrumentalities, means, field and bearings of the work.

(1) The wisdom and goodness of God are displayed in his appointment of instrumentalities for the working out of his purpose to fill the earth with a knowledge of his glory.

As it is, man who is directly interested as the subject of the redemptive work, of the gospel, so the gospel comes to him in the glorious mystery of the incarnation—God manifest in the flesh. Immanuel—God with us—is not only the provision of a suitable sacrifice and substitute, but a typical embodiment of the course of divine and human force in

prosecuting the aggressive plans of the kingdom of God. We can have no proper conception of the kingdom of Grace except as it is brought to our consciousness by the God-man, by whom humanity is represented, and in whom there dwells all the fullness of the God-head bodily. In this personal Christ we have before us an exemplification of the wisdom and prudence of God in a human ministry under the energy and guidance of the divine spirit. The chief instrumentality in mission work is a living human ministry called of God and consecrated to his service. Angels are amazed at the work of redemption, and desire to look into it; but that their God and King before whom they veil their faces should clothe himself in the nature of the fallen subjects of his empire and dwell among them, remains to them an unsolved mystery. They, therefore, cannot be suitable ministers of the word of life. Its doctrine, with its provisions, purposes and plans, comes not within the possibilities of their personal experience. The gospel, therefore, cannot be incorporated as a factor in the forces of angelic life and action. But man, renewed by the grace of God—made a new creature in Christ—a partaker of the divine nature, can and does enter into the vital significance of the gospel with all of the sympathies and sanctified energies of his god-like capabilities.

The ministry of angels would fill admiring man with amazement, and awaken within him a disposition to angel-worship. But human mind in loving contact with human mind quickens thought, even as iron sharpens iron. Thus kindled, it burns higher than the instrumentality, and reaches up to the source of the preacher's inspiration. Man, as God's ambassador, attracts attention not to himself, but to God, to Christ and to salvation.

We see here the wisdom of the Divine economy in committing this treasure to earthen vessels. God receives the glory.

No preaching approaches so near the apostolic examples as the preaching of a true missionary. It is not a work performed in the cold perfunctoriness of official duty; but it is the fervent and irrepressible outburning of an inner fire of love to God and sympathy with man. The spirit of self-abne-

gation is an essential factor of the missionary spirit. He, who goes forth as a missionary, goes not for himself, nor in his own strength. He climbs not up to the summit of the cross to exhibit himself, but he hides behind it that he may hold it forth as the way, the truth and the life. None, but those who have felt the need of the cross, can preach Christ and him crucified, in the power of God and in demonstration of the spirit.

Man is God's chosen instrumentality for the spread of divine truth ; because of his eminent adaptation to the nature and design of the work. So it has been from the beginning of the gospel dispensation. To *men* it was said "ye shall be my witnesses." Men like those here assembled received the Pentecostal gift of the Holy Spirit according to promise. Men like ourselves preached the gospel in Jerusalem, in Judea, and then in Samaria, thence outward and onward, and this meeting to-night is a part of the wave put in motion by the great missionary meeting at Jerusalem when the Holy Spirit symbolized his presence in tongues of fire. O, for a Pentecostal manifestation now ! From that meeting went forth the first missionaries with adequate Divine power.

God manifest in the flesh is the gospel. God, with man in the person of Christ, and in the ministration of the spirit, is the Divine, human force for the progress and triumph of the gospel enterprise.

The aggressive spirit of the gospel utilizes the aggressive nature of man in the interests of that Christian progress which contemplates nothing short of the subjugation of all things to the rightful supremacy of infinite love. But for the union of the aggressiveness of the gospel with the aggressiveness of man, progress would not have signalized the history of the church of Christ. And herein do we not see the wisdom of God in committing the word of his salvation to the most aggressive races of men ; and of these races the more aggressive individuals have been set forth as missionaries ; and the most aggressive of these have been the leaders in this great enterprise. A Cephas, with an inextinguishable fervor, and a Paul, with deeply inwrought convictions and unconquerable purpose, stand before us as the types of God's missionaries, men

whose very natures were spontaneously responsive to the pregnant suggestiveness of that aggressive motto, "Go forward !" These restive, forward-inclined natures, touched by the transforming spirit of divine love, and their vast inherent capabilities sanctified by that transformation, readily cried out : Here Lord am I ; send me ! Lord what wilt thou have me to do ? These men sought not pastoral pre-eminence nor prelatical power ; they asked not to revel in parochial plenty. They were no namby-pamby, goodie-goodies, who make a profession of sacred callings, they were no petted eccentricities who yearn for clerical costume and dude shoes and derby hats, and pine for downy couches and cushioned chairs. No ! They were men who meant business. Men of work. With an heroic faith they could defy a frowning Sanhedrim who in vain straitly charged them to preach no more in the name of Jesus ; they could endure poverty and pain and curses and threats and stripes and perils by sea and perils by land ; with their prayers and praises they could shake open prison doors and step forth from cells made for felons, and thank God that they were counted worthy to suffer for his sake.

Such is the missionary of the gospel of Christ. Men governed by profound convictions and impelled by sublime impulses count not their lives dear to them if they may but glorify God in the service of the son of his love. Such men planted the churches in Missouri. Such men have, under God, trained it, and to-day such men must build on the foundations laid by our pioneer fathers.

To conclude the whole matter of instrumentality in the missionary work of the gospel economy, let us refer to the teachings of the great apostolic missionary to the Gentiles. He, in insisting on salvation by and in a personal Savior, teaches a very practical conclusion in the form of the following questions :

"How can they believe on Him of whom they have not heard ?"

And,

"How can they hear without a preacher ?"

And,

"How can they preach except they be sent ?"

The foregoing reflections bring us to (2) *the means* for SUPPLYING the instrumentality.

These are very comprehensive. There is nothing in the universe of God—no substances, no laws, no forces—nothing material or immaterial but that is brought under tribute to the kingdom of Christ. God “times all things in the interests of his Messiah.” The philosophy of redemption comes not within the range of short-sightedness, and is not apprehended by any limited gospel. The purpose of God in the work of creation has its most luminous revelation and profoundest commentary in the work of redemption. The one is not understood without an understanding of the other. One great historical fact evolves these truths and rivets them to our consciousness as eternal convictions. That fact of history is this: In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was nothing made that has been made. In him was life; and the life was the light of men. Here creation and redemption are conjoined as the work of the same omnific energy, and related as integral parts of one great conception and purpose.

Christ, by whom all things were made, and for whom all things were made, is before us not merely as an expedient to meet the emergencies of individual sinners, but as supreme and sovereign disposer and dispenser of all things in behalf of his enterprise, to have the nations for an inheritance and the uttermost parts of the earth for his possession.

“All things,” are Christ’s by right of creation. We admit the truth of this statement; but is the admission a mere concession of an abstract, inoperative proprietorship? Is it no more than a fanciful idea offered as empty praise to an ideal God? Is it not rather a stern fact of the being, possession and prerogative of a real, personal and present creator? Do we realize the truth?

Did Christ make all things simply that he might own all things? This, and no more? The thought were idle—nay, silly! We can not intelligently conceive of an all-wise Creator making anything without intending that thing for

use. The universal law of Christ's creation is action. "All things work." And though there be multiformity of agency and diversity of force there is unity of action. "All things work together."

What was the grand end had in view in the creation of this world with its multiform and multifarious objects and forces? We approach an answer to this question, when we seriously consider that this world is inhabited by God's highest workmanship—Man! Not of any other being in heaven or in earth did a triune God say "in our image." And when we pause to consider that this world is peculiarly adapted to the sustenance, employment and development of that high order of being we easily reach the rational conclusion that it was made for the theatre of that activity which must—or should—characterize such a being. Now with the sphere of action and the action before us, we ask what is the design of the arrangement? Nothing beyond the sphere and the action? What is man for—to labor, to feed, to sleep? No more? Man insults himself by the thought of so limiting the use of his vast capabilities and god-like reason. The purpose of God in man's creation must relate to and be explained by the creator's own designs. Has the creator left the creature in the dark just here, or has he thrown light on this interesting question? He has enlightened us, and his solution of the problem meets the cheerful approval of the illumined soul—glorify God in your bodies and spirits which are the Lord's.

Can man glorify God aside and apart from the life he lives, and the use he makes of the forces and opportunities of the environments of that life? If so, then man can do something not of himself, and not related to the place and circumstances of his action. Is man thus organized and endowed? The history of his achievements does not prove it so. We glorify God by a life in harmony with his will concerning the life, duty and destiny of his creature, man. The gospel makes that will manifest—it is the reconciliation of alienated man to God in Christ, and ultimately the reconciliation of all things in him. To this end Christ came as the expression and commendation of the Father's love, and as means at his

command he came as heir of all things—all things as tributary to his mission.

These “all things” are by divine appointment under the dominion of man. God hath given man dominion over the works of his hands. Why, or wherefore this dominion? Is it that man may exercise his capabilities under this delegated dominion for the gratification of his lust, covetousness, avarice and ambition? The thought does violence to the rationale of the relation of creature to creator, and the fact is wilful rebellion against eternal and righteous law. Man’s dominion over the works of God is to the end that he may co-operate with God in the grand scheme of reconciliation of individual man and the reconstruction of human society. In the gospel then, we have the only true theory and practice of human life—the only true philosophy of man’s sphere—workers together with God.

Man is God’s steward; his failure or refusal to recognize the fact does not break the relation nor relieve of the duty and responsibility. He is either a faithful or an unfaithful steward—trustee. The title to that which man has or may acquire is in God, the possession is a trust; it is to be used in the interest of the owner, who says: “Traffic till I come—use that which I have given thee in my business.” Christ thus illustrates the kingdom of God; and those who traffic and enlarge upon the talents entrusted receive the approval of the owner: Well done good and faithful servant. He who is not faithful to the trust is pronounced an unworthy servant and receives the reward of infidelity—he is cast into outer darkness where there is wailing and gnashing of teeth—torment! It behooves man to know and practically recognize the relation he sustains to the owner of that which he is allowed to possess.

All is mine saith the Lord: the gold and the silver are mine; and the cattle upon a thousand hills.

The spirit of Christ in the human heart directs the use of temporal means for the supplying of instrumentalities for the missionary work of the gospel enterprise. We have observed that the chief instrumentality is a human ministry of the word under the guidance of the Holy Spirit. But “how

shall they preach except they be sent?" Now who is to do the sending? Shall human institutions or secular authority do it? Shall governments levy taxes for ecclesiastical revenues, and send missionaries to destitute fields? No! Our king has said: My kingdom is not of this world. It remains that the church of Christ is the only source from which must flow the means of supplying the instrumentality for the triumphs of Christianity. We thank God for the honor of the privilege. This is the church's glorious distinction. If any man not in the visible church desires and proposes in his heart to help in this mighty work, his offering is not rejected by the head of the church, and neither is the blessing withheld while the offering is accepted. Our righteous ruler deals not thus.

The obligation to supply the means for missionary work is individual. Like every other christian duty, each, in this respect, must bear his own burdens and give according as the Lord has prospered him. I have known members of the church to excuse themselves from giving to missions on the plea "our church has given." Yet such members have done none of the giving. Duty and obligation cannot be transferred. There are no proxies in christian duty. There is no church gift except as it comes from the individual members, and that member who does not give gets no blessing for what the church has given.

There are only a few persons who are able to sustain a missionary by individual munificence. Indeed there are but few churches of sufficient strength to constitute themselves each into a missionary society. And it is questionable, even where there is such ability, if such plan is expedient, for the gospel method is co-operation, and this for obvious reasons. The conference, counsels and contributions of the many can do missionary work far better than an individual person or a single church. Hence missionary organizations are the outgrowth of the spirit and necessities of Christian fellowship and co-operation. We have the smaller and more limited missionary association of churches, and many of these do a blessed work. From these we proceed to the larger and more general missionary associations, with which the smaller may, and often do co-operate.

Among these larger organizations is our own Missouri Baptist General Association, now a semi-centenarian, full of youthful vigor, generous spirit and working power; and clothed with a history of which any people may be humbly proud. Here we are to-day with a fifty years' record of tears and toil; of prayer and perseverance; of sorrowing and sacrificing; and yet a record of reaping and rejoicing; of triumphs and thanksgiving. Here we are, gathering the fruits from the tree grown up out of the little scion planted in the King's garden by a Vardeman, a Suggett, a Wilhite, a Longan, a Fristoe, a Thomas, a Flood; before many of you were born, and while some of us were in tender infancy. The storms of opposition beat upon the tender scion; and as it grew, wicked hands uplifted against it the axe of persecution; and since it has grown into a mighty tree spreading far and wide its ample boughs, dispensing its fragrance and dispersing its fruits to the uttermost parts of this great commonwealth, the hands of misguided ambition, with the picks and spades of petty jealousy, have sought to uproot it. But it was and is guarded by the King. When the storms threatened it, he stayed it; when the axe was applied to level it to the ground he paralysed the arm of the enemy. He laughs to scorn the puny rage of those who would uproot the tree.

This Association, my brethren, is your heritage, the greatest organization known to you for furnishing the means for gospel missions within our beloved state. Its origin, its constitution and its history of work done are to you guarantees of Divine help and guidance. Shall we prove ourselves worthy of the trust and equal to the duties and opportunities?

3. *The Field.* With instrumentalities provided of God, and furnished by the means supplied from his people, we look to the field as an essential point in the scope of the work. The field is the world. The mission of the gospel is not limited to geographical divisions, nor circumscribed by political boundaries. The voice of love in its calls of mercy speaks not to nationalities, municipalities, races nor colors, but to *man*! Go preach my gospel to all nations. Ye shall be my witnesses to the uttermost parts of the earth. Whosoever

will, let him come. This is the Divine covenant. But the great commission violates none of the laws of life, nor any of the analogies of living. It recognizes the prime obligation of man to those whose proximity affords a present duty and brings a present opportunity. Ye shall be my witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. Observe the order of work in the field.

Christian missionary work began at Jerusalem; from this city out into Judea, of which it was the metropolis—thence to Samaria, that lay intermediate between Judea and the heathen world. This arrangement was entirely simple, natural and practical. Beginning at Jerusalem—at home—is the natural, therefore the wise rule for missionary operations. Let each build over against his own door, is as wise a rule to-day as it was in the days of Nehemiah. While then, the field is the world, and it is both legitimate and obligatory to penetrate all parts of it with the light of Divine truth, we must not neglect the demands at home to meet those that come from afar. Nor shall we wait until there is no demand at home before we hearken to the Macedonian cry, or observe the outstretched hand of Ethiopia; for there must always be a home demand.

Our home field—Missouri—has pressing claims on us, and holds forth promise of rich returns. The tangible and effective results of the work that has been done in the past but enlightens us as to that which remains to be done, and the fruits that may be gathered. Notwithstanding that which has been done, and all that makes up our strength as a denomination in the state to-day, it is true, nevertheless, that never before in the history of Missouri was there so great demand for state mission work as at this day. To realize the correctness of this statement, you have only to mark the rapid increase of our population, and the almost marvelous growth of towns and cities. The influx of population is bringing within our borders representatives of all states, climes and nationalities; of all phases of thought and belief and unbelief; the unbelief is not an insignificant factor in this representation. To guard the church against the evil tendencies of these

importations, and to win the slaves of error to the freedom of the truth is a large share of the work of the present and of the future. Our great cities, and our towns, large and small, are missionary fields of present and pressing necessities. St. Louis, Kansas City, St. Joseph, Hannibal and Springfield, as centers of influence, demand immediate and liberal missionary work. In each of these cities we have neglected our duty and almost lost our opportunity. In four of these cities your state mission board is doing all it can; but that *all* is but little compared with what ought to be done. Nearly one-fourth of the population of the State is in the City of St. Louis, yet not more than one-thirtieth of the Baptists of the State are in that great metropolis. Kansas City, with its almost miraculous, and wonderfully magnificent growth, has a greatly disproportioned Baptist weakness. The culture and stability of Hannibal and St. Joseph, with Baptist strength disproportionately small, and Springfield, with its rapid strides to metropolitanism, call for your attention. Let us give heed to apostolic example and carry our cause into the great centers. There are many towns in the State where our cause is not represented, and many others where our cause is not self-sustaining. And then in the rural districts, upon which our towns and cities are dependent, there are wide-spread fields of destitution. To these facts add the rapid building of new towns; the energy and capital expended in the enterprising development of our vast material resources, and you may form some idea of the field for state mission work.

We come now to consider

Lastly the Bearings of this work. Observation teaches us that there are no direct energies and special forces appropriated in any particular direction for the attainment of special purposes, without collateral and incidental results that are significant.

The dust from reduction works, the offal from flouring mills, and the incidental fertilization of the soil from cattle feeding have impressed the economist with the great value of gathering up fragments. These incidental effects and results belong to missionary work as really as to secular operations,

and for lack of a better term at hand, I shall call them the *bearings* of the work.

1. The practical workings of the missionary spirit serve as a means for the development and expansion of individual christian character and the spiritual energies of the churches. It being true that the mission spirit is the spirit of the gospel, it follows that the person or the church heartily engaging in this work is observing the law of development and growth. As muscular action in harmony with the laws of physical being and mental action in harmony with psychical laws are necessary to the attainment of the highest measure of human power, so spiritual action in harmony with the laws of the spiritual economy is indispensable to the highest forms of beauty and power in spiritual life.

The great need of to-day is the development of spiritual life in our churches. To do this the laws of spiritual life must be observed. It can never be done by the hum-drum of a formal religion; not by the cold, lifeless routine of stereotyped service; not by the pompous but empty forms of solemn and imposing ceremonies; nor yet by the strictest adherence to the formulations of a rigid orthodoxy, and certainly not by operatic music and pulpit buffoonery and sensationalism. What is needed for spiritual development is spiritual work.

Experimental religion is a present consciousness of the spirit and intent of the gospel at work in the heart. He has not the christian experience whose heart is not in lively sympathy with the divine and fundamental truth that the christian is a witness for Jesus, and that one way to witness for him is, to hold forth the word of life. The truth of what is claimed as the effect of missionary work on the life of the church doing that work is manifested by the fact that those churches most heartily engaged in it are the most peaceful and prosperous churches. And it may be said of Missouri Baptists that those churches in active co-operation with the State Mission work of this General Association are the happiest and most useful churches in the state.

2. This work promotes christian fellowship. Christ prayed that his disciples might be one. A genuine christian fellowship is one of the leading tests of true discipleship. For

this grace all christians should strive. That fellowship for which the Savior prayed on the behalf of his people is not a base profession ; it is deeper and higher than naked conventionality ; it is not mere sentiment ; it is the practical expression of a developed spiritual life—that development that follows on after the active service of Christ in hearty co-operation with other disciples. Men united in any great enterprise where there is a common interest become bound one to the other by strong ties. Sailors on the high seas ; operatives in factories, miners in the mines, and traveling commercial men find that oneness of pursuit begets oneness of spirit ; and out of this grow organized communities for social pleasure and mutual protection. In a much higher sense, and in a more beautiful and permanent one, do men moved by the same divine impulse to the work of a common master, grow into oneness of mind—having one spirit and one heart, thinking the same things and speaking the same things, as they are helpers together to the truth. The membership of one idle church may have peace and harmony among themselves, but it is the harmony of a valley of dry bones.

It is safe to say, and I hesitate not to say it: state mission work as represented and prosecuted by this General Association is the one great means for the practical vital unity of Missouri Baptists. Here they may unite heart and hand in one common interest—striving together for the faith of the gospel. Here all are on a platform of brotherly equality. The feeble and and obscure church has the same voice and influence as the strong and prominent church. Here there are no separating distinctions, but all are brethren doing the Father's work. Here we meet from all parts of the state for fraternal greetings and for mutual edification.

3. The progress of state missions is the guarantee of the progress of evangelical enterprises and of denominational prosperity and strength. State missions must hereafter, as heretofore, increase the number and strength of our churches, With an enlarged number of churches, and all developed into Christian activity by the habit of missionary work, they will become more efficient in every department of denominational effort. Christian colleges and ministerial education, pastoral

efficiency and christian beneficence must prosper with the prosperity of the churches. The reason of this is not obscure. The building and strengthening of churches is digging wells from which to draw living water ; it is opening and working mines from which to take the means to supply the Lord's treasury.

4. Other missions are promoted by state missions. Churches trained to respond to the call for help to home destitution are educated to look to regions beyond and hearken to the cry that comes from afar. He who does not minister to the wants of his hungry neighbor will likely turn a deaf ear to the cry of the stranger for bread. Then, again, by active and liberal state mission work we indirectly, but none the less certainly, promote foreign missions. Our land is that into which foreign countries pour their surplus population. Missouri receives a large share of this immigration, and our rapidly increasing foreign population creates a new and urgent demand for enlarged efforts for home evangelization. Some American sociologists have held that Europe by its immense and continuous contributions to our population would Europeanize America. A philosophical statistician of London has taken a profounder view of the subject and gravely expressed the thought that the effect of Europe's emigration to this country would be the Americanization of Europe. This is a far-seeing view, and is strengthened by the recent and present popular opinion in Europe. All of which tends to the American type of civilization. As our European population increases, the current of American ideas to Europe swells and flows with greater rapidity. How great then the responsibility of American statesmanship and American christianity.

Behold Missouri's relation to America ! See her 44,425,-600 acres of fertile lands with almost boundless variety of productivity ; her all but inexhaustible mines of iron, lead, zinc and coal ; her productive farms of 28,177,990 acres of cultivated land ; her more rapid increase in all the products of the soil and valuable live stock than that of any other state of the union. See her more than 2,000,000 people busy with enterprise and progress ; see her 4,543 miles of railway almost crowded with laden trains day and night ;

behold her 785,122 children of public school age ; her \$9,000,000 of public school money. See all of this in the very centre of this vast republic, and that centre already connected with the circumference by the greatest natural and artificial means of transportation. Now behold Europe's teeming thousands who are daily seeking homes and fortunes in our wide-spread prairies and waving forests, or in our mines and in our cities, and you have an idea of Missouri's relations to the world. Here in the centre of a republic whose power is felt in all parts of the world is to be placed the drive wheel of the car of progress.

This is no dream of an enthusiast. I ask the young man who hears me to-night to mark these words, and remember them when he feels his heart, in the no distant future, throb with the just pride of the consciousness that his state is the central force in a world-conquering civilization. I ask the Christian who hears me to-night to well weigh these words, and ask himself: What is my duty in view of these rare opportunities and grand possibilities?

Brethren, you are not more conscious than I, that I have failed to do the work you assigned me—portray the spirit and scope of state mission work. I trust I have made some suggestions, and that the service and work of this Semi-Centennial of our General Association may fire your hearts with a holy enthusiasm, and a sublime purpose to make this the beginning of a new era in the history of Missouri Baptists, an era of mighty faith and great work for God and humanity.

THE ORIGIN AND PROGRESS OF THE MISSOURI BAPTIST GENERAL ASSOCIATION.

BY REV. J. T. WILLIAMS, D. D.

Great moral subjects are often eclipsed by the glamour of worldly affairs. History is full of the actions of those who have fought with carnal weapons. The names of those heroes who have worn the crown of royalty, or who have deluged the world with blood, or who, led by the flaming torch of ambition, have plunged mankind into destruction and death, are emblazoned on the scroll of earthly fame. The nations whose only law was might, who, gathering their innumerable hordes into mighty phalanxes of tyranny and wrong, have gone forth to overthrow the weaker ones, have been held up with exultation to the admiring gaze of a wondering world. Human philosophers, who began their deductions from a wrong standpoint of human nature, and whose analytical disquisitions only clouded the moral horizon of man's future good, have been exalted into undue prominence. Science and philosophy, which have had so much influence in moulding human thought and action into false forms of real life, have been extolled as the grandest specimens of man's highest achievements. The historian who, with his magic wand of intellectual power, has evoked, from the ruins of the past, the wonderful history of the rise and fall of the greatest of imperial kingdoms, could not but sneer and cavil at the greatest moral reformation the world ever saw, and which, beginning in weakness when Rome was in the zenith of its glory, has witnessed her utter destruction, and finds its grandest fulfillment in the nineteenth century. Such, in short, has been the history of the world. But another record has been kept, not written by the pen of human wisdom. It is not a record of those great only on thrones, or on the battle-fields of earth, not of those who have shone only in the schools of human wisdom, but of those who though unknown to fortune and to fame, opposed by the

powers and principalities of earth, the subjects of persecution and intense hatred, the possessors of no weapon save the sword of the spirit, which is the word of God, have gone forth to battle against the prejudices, idolatries, infidelities and depravities of the world, with the simple offer of salvation to a fallen race. The fires of their martyrdom have chased away the shadows of many a night, and the intensity of their sufferings no pen can tell. The so-called church histories are but the records of a corrupt church, eager to gain the power of the world, in order to overthrow the dominant faction and secure the ascendancy in civil affairs, and reap the harvest of earthly power, fame and riches. The successors of the humble men of Galilee were not found among mitred popes, pampered cardinals and richly robed bishops, but in the humble homes of the church, in the wilderness waiting for the coming day of God's deliverance. When corruption came in like a flood deluging the churches with worldly power and greed, until the simplicity of the gospel had been well nigh effaced, there were those who still "contended for the faith once delivered to the saints" and kept the ordinances as God committed them to his people. From the depths of this antiquity our people have come with their glorious record of fidelity to Christ and defence of soul-liberty, and though scarcely recognized by the church historian, they have made their impress on the civilization of the ages, and have been largely instrumental in securing that religious liberty which is the glory of the nineteenth century. Inheriting the spirit of missions from their founder, they in the early ages went about preaching the glad tidings, and when they came out from their obscurity in God's own good time, they enkindled the zeal of God's people for foreign missions, which is now the grandest enterprise of the world. In missions, home and foreign, in keeping separate state and church, in establishing the right of every man to worship God as his own conscience may approve, in the education of heart and mind, and in fidelity to God's word, they stand to-day as blessed instruments in God's hands for the upbuilding of the kingdom of God on earth. They now have a history which, like classic lore, will be em-

balmed in the memory of the future, and which will grow brighter and grander unto the perfect day.

What though it be a history of stripes and imprisonments oftentimes inflicted by those who claimed to be doing God service? What though fidelity to truth has brought scorn and contempt on the true church of God! Blessed are such, for great is their reward in heaven, and in the Book of God's remembrance it is recorded, and will be sacredly kept until the great day of accounts. The day of persecution has passed away from this land, but the influence and power of the once despised people are moving on to a glorious consummation.

Be it our pleasant task, at this time, to consider that part of the work of God's people, which may be embraced in the "Origin of the Missouri Baptist General Association, and in its progress for the last fifty years."

Important movements generally have their origin in small beginnings. Far up, in the region of the north, amidst its hills and dells, there is a little lake of sparkling water, unseen and unknown but by the hardy few, from which there issues a small stream rippling towards the south. It is beautiful in its diminutiveness. The birds are singing amid the branches that overhang its bosom; its waters are clear and pure, and sufficient for the refreshment of man and beast as they journey on their way. But will it ever become the great river, bearing on its surface palatial steamboats, loaded with the produce of many thousand farms? Soon, as we follow its course, other little streams are pouring their treasures into it, the channel is wider and deeper, and ere we are aware, it has become a great river, and a great highway for the commerce of the states. Imperial Rome began her existence with a few huts, surrounded by a wall over which a man could jump. Christianity was not born in a day. How insignificant the Babe of Bethlehem in the eyes of the world. The Baptists of this country were but a feeble folk when the Declaration of Independence was announced; now they number 2,500,000. In 1805 the first Baptist church was constituted in Missouri, but owing to its unfortunate situation, it lived but a short time. In 1806, Bethel church was established in Cape Girardeau county. It was the first Protestant church west of

the Mississippi river. It was a small beginning, but now we are 80,000 strong.

In the fall of 1833, three men might have been seen wending their way to the humble home of John Jackson, in Howard county. The memory of these brethren should ever fall, like fragrant incense, on the hearts of the Baptists of Missouri. They came at an early day and labored in season and out of season. They made great sacrifices and gathered rich harvests of souls for the kingdom. With but little education, without the power and influence of the world, and burning with the love of souls, they made a record far more glorious in the sight of God, than that of the great ones of earth. The grand themes of God's infinite love and the Saviour's merciful compassion were sounded through the wilds of Missouri by these men, and thousands heard and believed. The grand themes of God's infinite love and the Saviour's merciful compassion thrilled their own souls and made them a power in the conversion of others. It seems like a weird story, evoked from fancy's brain and radiant with the flashes of the most brilliant imagination, as we linger along the footsteps of these old pioneers of the kingdom.

Theirs was a continual triumph; not as when the conqueror returns from the field of human strife, with trophies bought with human blood, with the captives of the spear and lance, and with the treasures of wasted kingdoms and the crowns and scepters of fallen kings and queens, welcomed by the roar of artillery and the shouts of admiring thousands. Their victory was over sin and Satan. They had rescued many a perishing one from the thralldom of a wretched slavery. A glory overspreads the scene, and although no pæan of earthly praise arises from earth to welcome their return, angelic hosts rejoiced over sinners repenting and bore the report of his servants up to the throne of the eternal. The names of the three were Thomas Fristoe, Fielding Wilhite and Ebenezer Rogers. How the work grew upon their hands! No doubt they longed for a thousand tongues to tell the wondrous story to the multitudes beyond. There was great destitution and it *must* be supplied, but how could it be done? The thousands here and the thousands more pouring in should

have a pure gospel. There was no organization available for the purpose. It surely might seem a hopeless task to unite the scattered churches of the Baptists in one grand effort for the redemption of the people. They were poor in this world's goods and commanded but little means in those early days. Yet something must be done. On their way to the appointed place, their thoughts must have been too great for utterance. I doubt if the greatness of the work before us appears so vast as it did then to these men of God, and surely the means to accomplish the object contemplated were matters of faith and not of sight. Were they there to consider how they could combine their resources and knowledge to lay the foundations of wealth for themselves and their children? Were they scheming for political power and influence? Was it to turn the tide of immigration to their adopted state and thus increase its national importance in the galaxy of states? It was a loftier and nobler conception than any of these worldly objects. From the summit of their mount of observation, with the eyeglass of the gospel, they beheld the alarming destitution of religious truth prevailing throughout the state, in consequence of which God was dishonored and souls were perishing. They could hear no Sabbath bell from many of the settlements sending forth its melody on the morning air, as a joyous invitation to the service of the Most High, but the earnest cry that so stirred the heart of the great apostle, 1800 years ago, "Come over and help us," entered their ears continually. They wanted light and they sought it in prayer. They needed help and they stretched out their feeble hands to the Helper of Israel and He did not turn away from their cry. They came out of that log cabin with increased resolution. They determined to explore the field more thoroughly, that they might be better informed of the destitution. They preached the gospel and noted the needs of the field. Without pay or favor they traveled hundreds of miles, their hearts burning with the love of souls. Fristoe and Rogers traveled as far as Paris, Monroe county, and Wilhite, taking with him A. J. Bartee, went in another direction. They met again and resolved to attempt an organization. They felt the need of concentrating their energies, and of having as a directive agency the combined

wisdom and piety of the brethren. In the hearts of these three servants of Jesus Christ were the birth-throes of what is now the Missouri Baptist General Association. Letters were sent to the leading Baptists of the state, inviting them to be present at the consummation of the important event. On the 29th of August, 1834, this child of faith and prayer was given to the world and laid on the bosom of the church of Jesus Christ at Providence, Callaway county. Is there not a significance in the name? Has not Providence something to do in the affairs of men? And has not his guiding hand been with this child of God's people from that day to this, blessing its labors and making it the instrument of accomplishing a wonderful work for his glory? And surely it was most appropriate that after it has become the strong man of fifty years, embracing, as the object of its beneficent work, the whole area of this great commonwealth, that at the place of its birth, at the same old Providence church, its friends should gather, from far and near, on its fiftieth anniversary to recall the memories of the past, consider the mercies of the present and gain inspiration for the future?

There was no angel choir at its birth, whose heavenly melody swept down to earth with ravishing sweetness, but there were songs of praise from those who were made a little lower than the angels; that were wafted to the throne, laden with the perfume of thanksgiving and praise. Of ministers there were Jerry Vardeman, with astonishing persuasive power, and whose labors had been wonderfully blest; Ebenezer Rogers, who in his eventful life aided in organizing fifty churches and several associations; William Hurley, eccentric but able, and whose words, whether grave or gay, were always freighted with meaning; James Suggett, second to none in point of usefulness, having baptized about 3,000 people during his ministerial life; John B. Longan, plain and bluff, mighty in the Baptist cause and the first moderator of the Association; Noah Flood, independent and fearless in proclaiming the truth; Kemp Scott, called the earnest preacher, who baptized between twelve and fifteen hundred people; Fielding Wilhite, the effective exhorter, melting whole congregations to tears by his pathos and earnestness; Thomas Fristoe, one of the pioneer preachers

of marked ability and usefulness; Robert S. Thomas, the learned professor and able minister; Anderson Woods, the traveling preacher, and yet by his faithfulness building up many churches at home, and six others, viz: Jabez Ham; J. C. McCutcheon, Walter McQuie, J. W. Maxey, W. H. Duval and Dr. G. M. Bower. From the private membership there are recorded the names of William Wright, J. G. Berkley, David Moore, William Armstrong, J. M. Fulkerson, John Sweatman, S. Hiter, M. D. Noland, W. Major, W. Dozier, T. S. Tuttle and Jeremiah Vardeman, Jr.

All of these men of God, who started our beloved Association into being, have gone to their reward, save one, Jeremiah Vardeman, Jr. Their works do follow them. Who can tell to-day the beneficent results of their labors? Let their names be cherished in our memories as marking an era in the past history of the Baptist hosts. There, in that humble country church, unknown to worldly fortune and fame, these men of God planted the glorious standard of the gospel, from which streamed that banner of God's truth that has never since been furled, and which is destined to float in triumph to the end of the world.

Their platform had in it the clear ring of the gospel bell. They were not skilled in the dialectics of theologians. Their libraries did not contain the dogmatic theology of the schools. They did not court favor by pandering to the unsettled notions of human intellect, but having, as their guide, the word of God only, they proclaimed, as a foundation principle, first of all: "That the preaching of the gospel was the great and prominent means which God has appointed for the conversion of sinners, and the upbuilding of his church on earth." This is a plank in the platform of christianity nearly 1900 years old. It embodies the spirit of the great commission delivered by the captain of our salvation, as his last message to his disciples, here on earth, by which they might be inspired in all the ages to come. What an inspiration it has been! What moral heroes it has made of men without the aid of human learning, fame or power! It is said, that when the evening shades are drawing the curtains of night around the humble homes of the Alpine huntsmen, that one of them on

the loftiest height sends out on the stilly air, and down amid the gathering gloom of the night, a blast of melody from his hunting horn, which, reverberating far and wide, is caught up by his fellow-huntsman on the mountain side, and is sent in joyous strains from peak to peak, and from valley to valley, until the whole region is filled with its melody. And so, from the mount of the blessed Saviour's ascension, the highest moral standpoint ever viewed by mortal eyes, there came, from the master trumpeter of God's glory and His good will to man, a strain of surpassing sweetness which has awakened responsive echoes in the hearts of his followers in all ages, and which is now being wafted from hill to hill, from valley to valley, from shore to shore, and is destined to fill the earth with its heavenly music. The humble disciples, in answer to that call, unfurled the banner of the gospel, and in spite of principalities and powers, in the face of untold persecutions and sufferings, with nothing but the genuine simplicity of their love for him who brought salvation from the skies, they went forth to all parts of the earth to tell the wondrous story. The nations were in darkness. The deep shadows of idolatry, ritualism and superstition rested on the fairest portions of the world. Greek and Roman philosophy had failed to reach the masses and ameliorate their condition. The very philosophers themselves could not look with certainty any higher than earth, and even of earthly problems they never found the true solution. If perchance the glintings of immortality fell into the minds of a few, they were soon shrouded by the clouds of uncertainty. The splendor of genius, the triumphs of art, the prowess of arms, the dicta of wise men, and temples reared for the service of their gods, could not strike from them the heavy shackles of sin, nor point the immortal soul to the holy realms of eternal bliss. But the simple preaching of the gospel; glad tidings through Jesus Christ, proclaimed by untitled and unhonored men, quivering with the energy of the holy spirit and burdened with the God-bestowed message, fell with such power into the hearts of men, that almost the whole pagan world was moved. Man could see a personal Saviour, and seeing, he believed. The gospel revealed Christ, and

Christ was the want of the soul. It was God stooping to save man and lifting man up to himself.

The echoes of these heavenly words have never been hushed. When human hate and iniquity silenced the proclamation of truth in the great centers of trade and civilization, somewhere amid the unfrequented recesses of nature, uncontaminated by human lust and unreachd by human power, the faithful preacher sounded out these virgin truths of the gospel, until the reformation of Luther broke the power of priestcraft and turned the tide in favor of evangelical truth. We believe, that along these dark years, when the earnest proclaimers of God's truth had, in a great measure, been superseded by those invested with human power and clothed in the habiliments of a man-made priesthood, were those who held, in the main, the doctrines we now proclaim. Their footsteps may not be traceable by man's eye, but the eye of the All-seeing One has noted them in the book of his remembrance. Find where you may the record of the Baptists, from their beginning at Jerusalem until they were hidden in the depths of the wilderness, or after they emerged from their obscurity into the recognition of the historian's pen, and you will find them declaring that the preaching of the gospel is God's appointed plan for the conversion of sinners and the establishment and upbuilding of the churches. The founders of the General Association fell into the line of God's revelation and sounded the true keynote of the moral renovation of Missouri. From that day, along the march of half a century, amidst opposition, indifference and misrepresentation, under circumstances adverse and prosperous, has the preaching of the gospel been the chief object of the Missouri Baptist General Association. If the body, perchance, gave its moral endorsement to a Baptist paper, it was because it gave its influence to further this great object. If a Baptist college was originated and fostered by those who composed the body, it was that from its halls might go forth those who would thereby be better enabled to preach the gospel. All the money that has been contributed, all the sacrifices made by its friends, all the labor performed by its officers and missionaries, all has been done, that the truth, as we believe the Bible teaches it, the only gospel to man, might

be proclaimed all over this great state, and that thereby souls might be converted and true churches of Jesus Christ be built up, to hold forth the word of life to the sinful and the dying.

Our fathers also laid down another fundamental principle in the foundation of their structure. It was "that the preachers whom God approves must give evidence that they have been born of the spirit, called of God to the work, and set apart to the work by ordination under the authority of the church." It is not every man's duty to publicly preach the gospel. The great head of the church knew that every cause needs those whose business it is to promote its progress and defend its principles. Hence the disciples were called from their daily work to follow Christ, that they might be workers indeed. A man's conviction that he must preach is not enough. His aptness to teach correct views of the doctrines of grace, and the concurrent opinion of his brethren must be coincident with his own experience. They did not so much desire a great number of preachers, as that they should be of the right spirit, and that the gospel would be best proclaimed and the churches best built up, when those who are over them give unmistakeable evidence that they are the called of the Lord.

But how can they hear without a preacher and how shall they preach except they be sent? Hence, they enunciated this fundamental principle, "That it is the duty of all christians to promote, as the Lord has prospered them, the preaching of the gospel." Where? To the refined and cultivated alone; to those, only, upon whose ears the blessed word has fallen and who have received it with gladness? No, not to these only. But out into the highways and hedges, where the words of truth are seldom or never heard; to the civilized and barbarian on whom rests the shadow of death; to the "destitute" wherever found. This is the grand work of christianity. It goes not among the great and the wise for glory, nor among the ignorant for gain, but to the hungry and starving of earth that they may be fed with the bread of life; to the thirsty and dying, that they may drink of the water of life and live; to those destitute of hope, that it may kindle in their hearts the prospect of a glorious immortality, and to those in bondage, that

they may be brought into the liberty of God's children. There were then and are now thousands perishing for want of the life-giving power of the gospel. There are families where the Bible is an unseen and unknown book. There are localities where the gospel has never been preached, where the Sabbath is totally disregarded, and the restraints of virtue but little felt. Who is to supply all this destitution and meet this tide of error and sin? The world cannot extricate itself from the toils of its arch enemy, and human philosophy is powerless to elevate the masses by breaking the chains of sin. Our fathers felt the great destitution, but recognized that the work was not theirs only. They went about preaching at their own charges, but the destitution was too great. God has a people and they must engage in the work. Unto whom was that grand commission given, which has thrilled the christian world for 1800 years, if not to those redeemed by grace divine? Spurgeon says that the question is not so much whether the heathen can be saved with the help of christians, but whether one, who professes to be a child of God, and to have the spirit of the Savior, can be saved, if he makes no effort to send the blessed gospel to his fellow-men who are destitute. The gospel must be preached, the preacher must be called of God and approved, and every christian must promote, as the Lord has prospered him, the proclamation of the truth.

These Bible doctrines were embodied in the very origin of this body. These brethren were their own expositors as the work progressed.

I make bold to say that the General Association of Missouri has never departed from the true spirit of its origin as interpreted by those noble and liberal brethren who joined together their hearts and hands to preach the gospel to the destitute of this state. In the endorsement of home and foreign missions, in the movement to establish a Baptist paper, in the effort to originate a college, the Association aimed to loan its moral influence to these enterprises, in order that the people might be more powerfully induced to promote the preaching of the gospel.

In the progress of this body we see the plain hand of divine providence, leading the brethren, step by step, into a higher

appreciation of their work, and opening up to their minds a wider field for the exercise of christian faith and love. What a wonderful revolution there is, when christians have gained the lofty summit of faith's discerning eye, and, gathering in the wide opening prospect around them, the great moral destitution, and the extended field for earnest labor, they begin, as never before, to go forward, and they scarcely know *where all this leads, and caring but little, so that all are led to God.* They did not seem, at first, to realize the vast amount of moral force that surrounded them, and from which they could draw needed supplies and thus produce a greater effect. It was a day when telegraphs, railroads and great mail facilities were unknown. Knowledge was not so generally diffused then as now, and the people were to a great extent ignorant of what was occurring in the world. Especially was this the case in regard to spiritual matters. The great mass of the brethren were not cognizant of the progress of the blessed cause. They had no common means for the exchange of opinions, the defense of truth, and the spread of the Lord's work in the state. The newspaper is an element of power in the political world. It is a mighty force for good or evil. It reaches homes unknown to any other instrumentality. It goes on its mission, quietly but effectively, under all circumstances, protected by the strong arm of the government. Our fathers felt the need of such a vehicle of communication among the Baptist ranks. They could not ignore such an element of progress. It was a legitimate outcome of the spirit of advancement.

The publication of a Baptist newspaper became a necessity. What if the first efforts were a failure? They were honest efforts made for the good of the cause. They were seed sown to bring forth fruit after many days. It was the embodiment of forces destined to succeed, the awakening of a dormant power which was sure to play an important part in the success of the cause. It was the intelligent employment of intellect and heart in the great work of preaching the gospel. It was designed to be a helper, to work in agreement with the body, to convey the news of its success, to bring up the brotherhood to a consciousness of their duty, to present their well-matured

plans of carrying on the work, to bear messages of fraternity and peace to the churches, to develop the liberality of the people, to defend the Bible doctrines so dear to all Baptists, to be, as it were, a John the Baptist, crying out in the spiritual wilderness, "Prepare ye the way of the Lord." It was to unite the churches, not to distract them—to encourage the workers, not to villify them—to be a messenger of truth, not of calumny and detraction. If money was lost in the venture and some brethren failed in their efforts, others must be found willing to go forward. It was right and proper for the Association to give its moral support to the enterprise, whenever the aim of that enterprise was to advance the glorious interests of preaching the gospel. The moral influence of all this effort in the progress of the work has culminated in the firm establishment of a Baptist newspaper in this great state, of which no Baptist need to be ashamed. It is to-day a great power in the future of the denomination. J. T. Hinton, R. S. Thomas, S. W. Lynd, William Crowell, S. H. Ford, J. H. Luther, R. M. Rhoades, A. A. Kendrick, Norman Fox, W. Pope Yeaman, W. J. Patrick, William Ferguson, J. C. Armstrong and W. H. Williams have successively stood in the increasing light of this moral power, until by their efforts and their prayers, as the outcome of this wise foresight of the brethren, the *Central Baptist* stands forth, in this central state of the Union, a mighty power in the denomination, and a most efficient factor in the work of the General Association. Long may it live to note, in successive years, the progress of the work; wider and stronger may its influence be, until its beneficent spirit, its noble purpose, its bold and manly defence of the truth, and the necessity of its presence in every Baptist home shall be fully realized by all the hosts of our Israel.

Educational advantages were few in the early history of our work. These old-time ministers were for the most part self-made, or were brought out by the circumstances surrounding them. A call from God to preach has always among us been considered superior and anterior to any other qualification. When this fire burned within the human soul, nothing could restrain the pent-up flame from bursting forth. And what giants there were in those days. How the hosts of sin fled before

them. In the humble homes of the people, in the log school houses and churches of the country, they preached with a consuming desire for the salvation of souls, and thousands were converted. It seems like a weird story to hear them tell of the outpouring of God's spirit in those early times. The people were simple in their habits and easily impressed with the importance of divine truth. They came from far and near to hear the gospel. But soon the people perceived the benefits of education. Many were running to and fro and knowledge was increased. Its power began to be felt in the various pursuits of life. The young were inspired with the love of learning, and many of them knew more than their fathers. It became evident to the early workers in the General Association that the growing necessities of the Baptists demanded an institution of learning, where our sons might be educated under proper influences, and where especially the young prophets might be better prepared to enter upon their important work. The old brethren felt their need of these advantages. As early as 1843 the subject was agitated, and steps taken toward this end. Nature and revelation are from the same All-wise Being. He has mirrored himself in his creation works, which tell of his power and glory. The soul that goes forth conversant with the glories of creation and reveling 'mid the beauties and filled with the knowledge that God has made known in nature, all sanctified and harmonized by the light of the cross, will be able to live and work on a more exalted plan, and draw richer supplies of grace from the storehouse of God's goodness. The boasts of infidelity must be met and the strongholds of error demolished. Knowledge is power. Every possible way in which the claims of God can be established and enforced must be made available by the people of God. The hope of this christian land is in christian schools. Our children need something more than bare science. Science and religion must go hand in hand. In the deep-felt necessity for such training as this was the origin of our noble institution, William Jewell College. It was the offspring of the General Association, and we are not ashamed of our child to-day. It was a legitimate product of the intelligence and christian effort of our fathers, who were building

so well and wisely for the future. Who can compute the influence for good of this child of their foresight, contributions and prayers. Its sons are scattered all over the land, in the pulpit, at the bar and in private life, engaged in the strife of life and battling for the good. It will be a mighty element of progress in the future of the cause of Christ.

Who can tell to-day of the secret force emanating from this action of the Association, that distributing itself throughout the state has led to the establishment of so many Baptist schools, that are our glory and pride. The idea was a progressive one. Other minds were permeated by it, and other institutions were the evolutions therefrom. At Lexington, Columbia, Huntsville, LaGrange, Mexico, St. Joseph, Louisiana, Edinburg, Bolivar and Pierce City evidences are seen of the advancing sentiment of the Baptists in the cause of education, glorious results from the spirit animating those who were at work under the genial banner of light that always floated at the mast-head of this progressive body.

We believe that each local church is the highest ecclesiastical authority on earth, and that this was the apostolic mode and is the pattern for God's people in all coming time. There is no man-made power that should lord it over the churches. No organization has the right to say to the churches, 'you shall do thus and so. No pastor can lay down rules or issue orders for his brethren to obey. The man who would thus act would soon be requested to vacate his charge and seek other quarters more congenial to despotism, How then can the churches be developed in the work God has given them to do? How can they be united in effort when there is no supreme dictator to assume the reins of government? For in all the great and effectual efforts for the general welfare of man, union of effort and purpose is necessary to success. Only in this way can means and influence be secured by which the great work is done. The men of this world recognize this principle in politics and trade, in mechanics and arts. The churches must act together and be independent in that action. The General Association is nothing, only as it exists by the will of the churches. Its constitution is formed, supported or amended by those who know their will. It has

never assumed to command them, but to do their will as nearly as possible. It is then the churches at work through a union formed by themselves. Their delegates are sent and their means contributed voluntarily. The life-members are supposed to be as faithful in their duties as the others. They are all carrying out the wishes of their constituents. At first it was a little band. Prejudice and misrepresentation must be overcome. This doctrine of the unity of God's people in this great work must grow by degrees. It is clearly acknowledged in the district associations. But many of these have fields of destitution they cannot supply. We must go beyond our own borders, helping those who will not or cannot help themselves. The gospel must be *carried* to the destitute. We cannot wait for men to ask for the truth. The great commission will not allow it. The world only knows the gospel as the people of God give it to them. The work of the General Association has brought the churches into a closer bond of union in all our work. Its spirit is that we are brothers in the same cause and, though each one can stand alone, yet we can stand steadier and work better when we stand together. One set of officers can carry on the work in the whole state, if all will co-operate. The whole brotherhood has been invited from the first organization. The spirit of unity has been increased and the churches see more eye to eye. This spirit incites to brotherly emulation in a common purpose, gives better defense from the attacks of enemies, and grander results in the final outcome. Unity begets enthusiasm. We can perceive that something is being done, and the liberality of the brethren is enlarged. Nothing succeeds like success.

The churches in connection with the General Association have been pervaded by this spirit. The great principles of beneficence, self-denial for Christ; obligation to work for the destitute in our own state; the statements of missionaries and officers through the press, as to the destitution and needs of the field; the exhortations to the brethren on the importance of occupying the entire territory; the reports of work done and souls converted; the influence of our annual meetings and minutes; the character of the brethren who have

advocated the work, and the liberality of those engaged in it have produced the profound conviction in the hearts of the brethren around, that this is the work of God, and should be sustained. A clearer view of our obligation to spend a *portion of the means, that has been put into the hands of God's people as stewards*, is very necessary in church life. The church may have revivals, but unless a self-denying spirit for the master is inculcated and practiced, she will not do all the work required at her hands. From the influence of this body as it has gone out among the churches, drawing them into sympathy with its work, the contributions have increased from a few hundreds to \$12,000 per annum. It is safe to say that 500 churches now contribute more or less regularly to the mission work of the General Association. This increased spirit of liberality has not stopped here. It has had a corresponding effect on the mission work, the educational effort and all the great objects of christian beneficence. Baptists are being roused to do what they thought was impossible in former years. It is seen in better church houses, better salaries for their preachers, larger supplies for the Sunday School, and less of the stingy spirit which eats like a cancer at the very heart of a christian.

There is need for greater improvement. Very few know the luxury of giving, for that means that we feel the loss of what we give. We have made some progress; God grant it may be increased a hundred fold.

The crowning thought, in the review of the work in the progress of the General Association, is that the gospel has been preached, through its instrumentality, in a very enlarged degree; thousands have been converted and many churches built up and established in the faith. Holy men of God have been employed and sent out into the wilderness to preach repentance toward God and faith in the Lord Jesus Christ. The work has increased, in the general average, from year to year. In season and out of season, these faithful men have penetrated to all parts of the state, and in many places erected the standard of Jesus for the first time. When the enemy was put to flight and a foothold gained, they pushed forward into the country beyond. They found the

destitution oftentimes appalling. Think of the sermons preached, the prayers offered, the meetings held in the grove, the private house or school house, and the many displays of God's power seen; the gradual progress of the people to a better state of refinement and cultivation; the souls converted and the many happy baptismal scenes along the fifty years of the history of this work, and there is a great deal for which we ought to be thankful, and which brings encouragement for the future. If with such slender means so great a work has been done in the past fifty years, what may we not expect in the next fifty with such enlarged facilities for the work? If the few who united themselves together at first have exerted an influence now seen and felt all over our state, what will be the moral effect of the thousands now enlisted under this banner, in coming time? If forty missionaries report eight hundred conversions for the year's work, what a glorious report there would be had we four hundred missionaries at work. We have done well; we need to do better. We must not fall back. Onward must be our watchword. We want Missouri for Christ. We want her hills and valleys to echo with salvation. We desire to enlarge the christian spirit of all our churches, so that taking courage from the past, the future will be full of the glory of the Lord, and vocal with the shouts of victory on all the ramparts of Zion. May he who shall be raised up of God and selected by his brethren to stand in the sacred desk of some temple of the Lord, at the Centennial of our history, be able to note a more wonderful progress in this glorious work of our beloved Association than in the past, and as our sons and daughters, who shall have gathered from near and from far, shall raise their pæan of praise to God, singing with shouts of victory, "all hail the power of Jesus' name," may we, who have passed away, be permitted, on poised wing, to hover over the scene; to catch the joyous strain and bear it, in triumphant glory, up to the throne of our exalted Lord and Master.

SOME CHANGES IN FIFTY YEARS.

BY S. H. FORD.

Brethren :—It has been said, old men talk of what they have done ; young men of what they are doing ; and fools of what they are going to do, some time or other.

Being of the first class mentioned, I shall speak (not of what I have, but) of what has been done, to some extent at least, during the past fifty years.

HARMONY.

If any of you will rise to-morrow morning, between the hours of three and five, and look up at the eastern sky, your gaze will be met with the most brilliant scene that the heavens ever disclosed to earth. Six planets are in conjunction. Jupiter and Venus rise together and continue side by side along their shining course till the glowing dawn conceals them in the eternal depths. Saturn and Uranus, Mercury and Neptune marching before the sun, while a few mornings since the waning moon led along this train of celestial harmony and beauty.

Glorious vision—not seen for centuries, not to occur again, perhaps, while the world abides—is it a heavenly token ? “The stars in their course fought against Sisera.” They smile upon us. Six planets rising and moving in conjunction amid the unutterable splendors of star-galaxies and world-systems—God’s marshaled host marching to a divine melody along the fields of light—may we not, at least, learn a lesson from it ?

Mars, the war-god, is not among them. He is far on the other side of the sun. Nor is there a war-god, if I may use the term, among us to-night. The triumph of battle is hushed. All is peace, harmony, unity, in this great assemblage. Our stars are planets ; the consecrated host are in conjunction. This semi-centennial is truly a jubilee year ! Thank God for this joyous harmony.

CRISES.

There are epochs in time's course—pauses in the reckoning from which succeeding years are counted—crises in world-history when society changes front. When such a change in God's providence is about to occur, all things contribute to it, and the era, the event, rises in the confluence—"a light on eternity's ocean." Such a crisis was 1834, when this Association was formed; such a crisis was 1844, was 1774, was 1484. Of each of these a few words.

When Shakspeare put into the lips of Gloster the words: "Now is the winter of our discontent made glorious summer by this son of York," he made that tyrant utter a prophecy. Luther was then born, soon to utter words which, as Carlyle says, "had Austerlitz battles in them." Caxton had established a printing press at Westminster. This great continent, with its fields and forests, its lakes and rivers, and beneath whose luxuriant soil God had stored vast treasures of coal and iron, gold and gems, lay curtained in mist—hidden from the old world. As wars had for the time ceased, and light broke upon human thought, and men began to assert their right to think and act independently of popes and princes, and to worship God according to his word—just when they needed more than ever before rest and refuge from civil and religious despotism—the curtain was uplifted from this grand domain and America began to be.

How little all this was known or noted at the time! How rarely, if ever, the world's crises, the changes which Divine Providence effects in human affairs, are marked by the lookers on. No Roman scribe or poet recorded the birth of christianity. No philosopher or seer saw in it the revolution and renovation of the world. And who, but the Eternal, could see the far-reaching results of the discovery of this continent?

"Our clock strikes when there is a change from hour to hour; but no hammer in the horologe of time peals through the universe when there is a change from era to era." As calmness is the characteristic of strength, so the weightiest causes may be most silent.

That was a crisis in 1774 when the English Parliament

passed the "Boston Port Bill," and thus aroused the thirteen colonies to revolt, to revolution, and final independence.

And what an epoch was 1844, when the popular vote of the American people declared, by the election of Polk, the annexation of Texas. It seemed, at the time, to promise nothing but war and distress. It gave us California with all its treasured gold. It changed, by the increase of that precious metal, the currents of trade, and lifted commerce, and indeed civilization, to a broader and higher plane.

Not less, in some respects, were the important events which marked the year which we now celebrate—1834.

William IV. was reigning king of Great Britain, and the first reformed Parliament, which changed in fact but not in form, the charter of the English government, was holding its first session. The Bourbon king, Charles X., forced on the French by the allied conquerors of Napoleon, had just been driven from France and Louis Phillipe, the citizen king, enthroned by the vote of the people.

Andrew Jackson was president of the United States, and Amos Kendall, a Baptist, Postmaster-General. The year marked an epoch in the political parties of America. The United States Bank was destroyed by Jackson's bold and persistent vetoes, and the first steps toward an independent treasury taken.

Daniel Dunklin was Governor of Missouri. Mormonism had been driven from its stronghold at Independence. Change, financial panic, and very general religious revivals marked the year.

William Carey died that year, after having seen the Sacred Text given to two hundred millions of East Indians, in forty dialects. A grand old oak fell, and the acorns—the seeds of missionary labors—were scattered far and wide. The Baptist Home Missionary Society had been formed in New York the preceding year, and all through the states missionary societies were being organized. Anti-nomianism and so-called Campbellism seemed to join hands in repressing organized christian effort. It was indeed a crisis in the history of the denomination.

It has been said, "The poorest day that passes over us is the conflux of two eternities, and is made up of currents that

issue from the remote past, and flow onward towards the remote future. We were wise, indeed, could we discern the signs of our own time." There were men in Missouri who felt this great truth—who discerned the signs of their own times. God, in His providence, led men to this frontier field fitted for the work and equal to the occasion—men whose influence is felt to-day.

AN ASSOCIATION FIFTY YEARS AGO.

Let us attempt to mingle with the men and women who met in a general association a half century ago. They came on horseback to the central point, from distant parts of the state, having appointments along the route at well known neighborhoods, where groups would meet and spend the night. There were no roads—outside the settlements' bridle-paths, blazed through the forests and staked out across the prairies. All were on horseback. Buggies and carriages were almost unknown. A good walking horse was prized, as very little trotting or galloping was done. We had little need of fast horses—nor of fast men, either. "Can your horse run fast?" said a man to a little fellow holding his father's horse. "No, sir, but he *can stand fast*." Well, that is something in a horse, and in a man, too. Our horses in that day were taught to stand fast, and so were their riders. If we could not "run" things as you do now, we could *stand fast* against the currents of popular opinion and aggressive opposition, and hold fast "the faith once delivered to the saints."

We rode sometimes two hundred miles to one of their associations. And when we take into account the difficulties of travel, and the time spent, often a whole week, in reaching the meeting, seventy-five or a hundred messengers were more than six or seven hundred to-day. For there were no railroads. The only completed one was the Baltimore and Ohio, 81 miles. Now, there are said to be five thousand miles in Missouri alone, bringing us from St. Louis to Marshall in a night and returning us at one-third fare. Very different from my horseback trip, in company with twenty others, from Palmyra to Fulton, forty-two years ago.

There was no way then, as now, to announce the meeting

through the newspapers. Secular papers, at that time, gave no religious news, and preachers gave, in their sermons, no secular news. Politics and puffery did not interest preachers then, as now. A man who announced his preaching and his subject in a newspaper fifty years ago, along side the announcements of a theatre, would have been condemned. The man who wrote out a puff of himself (as is now so frequently done) and gave a public notice of his coming and going, whose ridiculous vanity must be gratified by the repeated announcement that he is going to talk at a school house or at association, would have been pitied as a fool or shunned as a ———.

There were then only two newspapers in the state outside of St. Louis—these were the *Jeffersonian Republican* at Jefferson City, and the *Boonslick Democrat*, at Fayette. There was one daily, the *Herald and Advertiser*, in St. Louis. The *Missouri Republican* was a tri-weekly and weekly. So you see we could not rally our forces through the newspaper. Now there is a daily report of our doings in the *Marshall* papers, and what is done to-night will be published in the St. Louis papers to-morrow morning, and be read all over the state before to-morrow night. What a change!

There was one little sheet, a Baptist semi-monthly, published at Rock Spring, Illinois, and edited by J. M. Peck, which gave a very brief account of the Association fifty years ago. Now our Baptist papers in this and other states will send the proceedings to a hundred thousand or more readers.

As we could not in those early days arouse the denomination of the state to the importance of attending our annual gathering through the papers, neither could we, except with great labor and expense, do it through the mails. We had to fold a sheet of paper so as to have a blank portion for the address. No envelopes ready to hand facilitated our correspondence. Then we had to have our little box of wafers, which the children would sometimes get hold of and eat. Sealing wax was an expensive luxury. The rates of postage in 1836 were: For any distance not exceeding 30 miles, 6 cents; over 30 miles and not exceeding 80, 10 cents; over 80 and not exceeding 150, 12 1-2 cents; over 150 and not exceeding 400,

18 3-4 cents; over 400 miles, 25 cents. A letter composed of two pieces of paper was double postage. "One or more pieces of paper, mailed as a letter, and weighing one ounce, shall be charged quadruple postage." This was, in fact, one dollar postage for what we can now send as a circular for one cent. The changes in our postal system, the reduced price of newspaper postage, and our 2 cent letters and postal cards, cannot be realized by the young. Those who lived in this state forty or fifty years ago, when silver money was scarce and wheat was cash, and who longed to write or receive a letter from afar—sometimes after it arrived at your postoffice to lay for weeks until you obtained the amount to redeem it—only such can rejoice in the beneficial change.

And while the emigrants were generally able to write, and a majority of them were fairly educated, it seemed as though the children would have very little use or knowledge of letters. There were but three colleges in Missouri fifty years ago, viz : University of St. Louis (Romanist); St. Mary's (Romanist); Marion, Palmyra (Presbyterian). This last soon failed, and Dr. W. S. Potts, its president, organized the second Presbyterian church in St. Louis. Now, the Baptists alone have ten flourishing colleges in the state.

THE MEN WHO COMPOSED THE GENERAL ASSOCIATION.

I should like to present to you a life-like picture of the men who composed that first General Association. I knew them all, but Daguerre had not invented that wonderful process by which a pencil of light paints instantaneously the face and form. It was a difficult and expensive thing in that day to have a portrait or miniature taken. Now the beautiful art of photography gives us the exact image of our friend for a trifle. Ah! how often have I, how often most of you have regretted that this process was not known in our childhood. The faces of loved ones, of parents and of children, are imaged on our hearts—but where else on earth? What would we not give to have the life-like likeness of those dear ones. The change in a few brief years in this particular is wonderful. Photo-engravings and chromos give us scenes and works of art for almost nothing, which fifty years ago

would have cost the price of a farm. It is indeed a picture age. But though I cannot present their photographs, I can aid your imagination by a few words of description.

First stands the Moderator, Jeremiah Vardeman, a giant man, six feet tall, and weighing some three hundred pounds. His inner struggles in early life, his sins and repentance, his backslidings and recoveries, his bitter tears and sleepless nights, because of his youthful gaiety—frivolities which, in these days trouble few young people—gave him a thorough knowledge of the human heart, and fitted him for his life-work. When he gave himself to that work, it was a complete surrender.

More than twenty-five years ago I wrote what has been reproduced in the *Central Baptist* of this week, from "Taylor's History of the Virginia Baptist Ministers." It is the visit of Vardeman to an old blind preacher named David Thomas, the first Baptist preacher in Virginia, and who baptized the Craigs and the Wallers. Let me read it :

JEREMIAH VARDEMAN—A SCENE IN HIS EARLY LIFE.

[The following from the pen of Dr. S. H. Ford, appeared originally in the *Christian Repository*, and is taken from Taylor's Lives of Virginia Baptist Ministers, in which it was copied in connection with the biography of Elder David Thomas, an old blind preacher.]

"Early in the present century, a young man, of powerful frame and noble figure, with face glowing with new-found hope, crossed the Kentucky river, near where Boone once encamped alone through the winter, and following the windings of Hickman creek, he urged his horse along the narrow, broken path. He was then some twenty-six years of age. He had just beheld, by faith's pure vision, God's harvest-field on earth ; and his great heart thrilled to the deep tones of Christ's commission : "Go ye into all the world and preach the gospel."

"The youth was Jeremiah Vardeman. Down in his soul were great, solemn thoughts : over that soul rolled glorious visions. In enthusiastic fervor he was making a kind of pilgrimage to a lone hermit, one of the last and holiest, and greatest of an age of trial and of triumphant heroism.

"Near the close of the day, as the autumn evening with its solemn splendors breathed its voiceless hymn of praise, the youth, with his soul filled with unutterable thoughts, sat by the open window in an old log house, beside an aged man. He was past his fourscore

years, and had long been entirely blind. He had preached the Sabbath just preceding, and had risen feebly from his pallet to welcome the stranger who had called on him. Let us look at the old man a moment. In youth he must have been over medium height. He now bends, yet gracefully, beneath the weight of years. His brow is broad and contemplative. His mouth is large, but beautifully chiseled. The rest of his features are open and full of character: while his whole face has the mild, sweet aspect of a loving heart; and age, with its defacings, leaves no tracks of storm-passions or harrowing remorse. Intelligence still beams out, though the windows of the soul are closed. The scholar, the thinker, the man of energy and power, are seen still in their partial eclipse. The light of a soul full of deathless faith and mantled in holy love, lingers there with a radiance more soft and beautiful than that autumn twilight. And the long, gray locks, which fell disparting from his temples down upon his shoulders, seemed to crown him with a halo of patriarchal glory. This was David Thomas, a christian hero, whose memory will live forever. The meeting of two such men, and the object of it, are worth the record, are worth the thinking of. They were neither of them ordinary spirits. Both men of strong *faith*—that essential element of all greatness. The one was on the threshold of his life-battle, in youth's strong vigor, ardent, intent, ready for the onset, conscious of strength divine and certain of victory—a real man, who believed the gospel had power in it. The other, retired from the battle-field, his fight finished, whose life had been one of dauntless, aggressive, uncompromising valor; who had fought the good fight, not of shows, and management, and respectability, and popularity, but the fight of *faith*—and had been blessed, oh! as few men living had been,

“They met in the old log house for the first time. The old man spoke little of himself or his labors. The future of the youth was the theme. The hour of parting came. Vardeman knelt beside the old man's chair, while the patriarch prayed. ‘Such a prayer,’ has Vardeman often said, ‘I never heard from mortal lips!’ ‘God bless him, and may he be blessed,’ and his trembling hand was laid on the bowed head of the youth. The young man went on in his glorious work. His life has been given.”

The last time I heard Vardeman preach, was at old Salt River meeting house. It was a bitter cold day in the winter of '41. There were not many at the meeting. It was my appointment. Vardeman came to hear me. I was somewhat alarmed when I found he was present. I feared to preach before him. He refused to take my place, but consented to follow, as it was usual in those days to have two or three ser-

mons at one service. He sat under the high pulpit from which I preached, and when I was done, he gave out a text ; "My heart is fixed." He preached sitting, being unable to stand. It was a powerful discourse ; and, as he closed, he lifted his great fist and brought it down with emphasis on his knee. He uttered a cry of pain, and said, "Oh, brethren, I forgot my poor old limbs ; but my heart is fixed to-day on seeing some sinner led to Christ."

The brother who has just preceded me in the deeply interesting address—Dr. J. T. Williams—was present, a mere boy. Vardeman invited any one desirous to seek the Savior to come forward. Bro. Williams came and kneeled beside the old man, who earnestly prayed for the boy's conversion. It is a coincidence that we have each spoken to-night.

There was Ebenezer Rogers. He was a Welshman. He had spent some years at Bristol College, England, under charge of Dr. Ryland. He was full of the missionary spirit. He came to Missouri in 1819, sixty-six years ago, and traversed this, then wilderness country, preaching in the cabins and in the woods. Once he had an appointment where Bonne Femme church now stands. One man was his audience. He preached with all his energy to that one. Some one rode quietly up and found the man asleep, and Rogers preaching to him. The new-comer became a Baptist.

Then there was R. S. Thomas, a scholar of the first order ; tall, graceful, with a musical voice, overflowing with tender pathos, and full of missionary zeal. Something has been said here of his humor, and also of his dying beneath a cloud. I lived in his family ; under his tuition several years ; quiet, calm studies ; it was only at times that his pleasantry was seen, but always cheerful, he was one of the most lovely of men. In the conflicts of after years ; in the rush of activity at Kansas City, after he had resigned the presidency of the William Jewell College, his delicate organization gave way, his intellect was eclipsed, and he died in the asylum at Fulton.

In connection with Robert Thomas, love prompts me to mention one who was his friend and mine, a life-long laborer for William Jewell College and a trustee of the institution

from its incipieney to his death, Deacon O. P. Moss. A man of principle, of integrity and generous devotion. His remains were laid to rest in the cemetery at Liberty on the same day that the monument of William Thompson, one of her presidents, was unveiled. Like a shining rivulet his life flowed peacefully along its heaven-marked way, blessing all with which it came in contact, and his name and memory are associated with Dr. William Jewell in the founding of that noble institution.

William Hurley was different from either of these. With a good degree of scholarship; a masterly voice which could touch every note with musical cadence, he was at times almost a buffoon, and carrying this into the public ministrations often did serious harm. He was an Englishman, possessed of large stores of knowledge, and with no enthusiasm and but little zeal—a good man—but aimless. The very reverse of Vardeman, showing the difference between talent and genius.

I might speak of others: Wilhoit, the impetuous, zealous, pious orator; of Fristoe, the quiet, earnest companion of Wilhoit, but time does not permit.

THE MEETINGS.

Let us now look into one of those old log meeting houses; the logs joined midway of the house. Here in front was the door, and in the rear was the pulpit, in a recess made where the logs joined. The pulpit was a box, with a door to it. The preacher was literally fenced in. The pulpit in those times was considered very sacred. A sermon would not be appreciated unless the preacher stood in this inclosed pulpit. Nothing wordly, nothing trivial must enter or be uttered there. There has been a great change in the construction of our pulpits—indeed, the pulpit has been exchanged for the platform. I remember at Richland, in 1842, Uriel Sebree, the moderator—a “layman”—was desired by some one to stand in the pulpit while he presided. He replied: “No, brother; the sacred pulpit is for other purposes than to preside over an Association.” This expressed the general feeling. Now the other extreme prevails. The pulpit is a

platform for any discourse; and, to some extent, the change is for the worse.

Then came the singing. Here is the old hymn book from which they sang fifty years ago. It was printed at Frankfort, Ky., in 1816, and was compiled by William Downs. There is a quaintness in the character of the hymns as there is in the form of the book. Here is one to be sung between the sermons; another to be sung at baptism *in cold weather*. The second verse reads:

“Though some infirm have come to be
Interred with Christ as now we see,
And if by grace their hearts be warm,
Ice, frost or snow, will do no harm.”

There have been numerous books and hymns since then. Dupre's hymns took the place in all the country, of Down's, and also of Watts'. Then came Miller's hymn book—an excellent selection. Then followed Buck's Baptist Hymn Book and the Psalmist. All have given way, especially in our Sunday Schools and prayer meetings, to the Gospel Hymns of Moody and Sankey. “Glee songs” and “glee tunes” give a cheerfulness to our singing; but it is doubtful, after all, if there is any real improvement. “Ring the Bells of Heaven,” and songs of that style, are more enlivening than “How Tedious and Tasteless the Hours,” but the grand and solemn hymns and tunes of the olden time are far more impressive than the sprightly measures and tunes so popular to-day.

They lined the hymns in those days. Musical instruments were unknown, and would not be tolerated in divine worship. Choirs were few and far between. Soon these were introduced in the west; first in a back gallery with a curtain drawn before the faces of the singers; then this curtain was dispensed with. Now the singing galleries are over the pulpit, and the singers look the congregation full in the face. To a great extent it has become a performance. “The piece of music,” and not the hymn, is the matter attended to. Spurgeon still holds to the old custom. He lines out the hymn, and, with no instrumental accompaniment, six thousand voices roll out a stream of melody that fairly beats like ocean waves against the roof and lifts the audience on its flood-tide.

of song to the very throne of God. But we have in many places at least quartettes—hired singers, composed often of persons having no interest in the service—Jews or Romanists or infidels—fine singers, who are paid per song to praise God for the worshippers. It is a burlesque on divine service for which I have no tolerance and can make no compromise.

The night services in those days were very different from now. There were no lamps. We met at “early candle-lighting.” But the candles were generally few. Every family made its own candles—“tallow-dips,” as we called them. These home-made candles were stuck, sometimes in a potato, generally in a piece of flat wood cut by hand. The preacher would have to pause and snuff the candle in the midst of his sermon, generally with his fingers.

Now lamps, like those shining down from those chandeliers to-night, are found even in our country church houses, while gas and the brilliant electric lights make many of our houses bright as the day. It was no small matter fifty years ago to light a candle. There had to be a tinder-box, flint and steel. The old linen rag was carefully burnt into tinder. Then there were large flat matches dipped in brimstone. The steel was struck with the flint till a spark kindled the tinder. This was blown and the match applied to it, sometimes filling the lungs of the blower with sulphur. It was quite a job. Sometimes, however, punk or soft wood was used instead of tinder, and gun-powder and a flint-lock rifle instead of either. But Lucifer matches changed this whole operation. A small thing, but what a change and a relief was this invention. They called them *locofoco*, fire-points, and then called the Democrats by the same name.

THE PREACHING AND TEXTS.

The contrast between preachers fifty years ago was striking. The man of scholarship and refined taste often preached with the man dressed in a hunting-shirt and scarcely able to read his text. It was common in summer time for preachers to throw off their coats. They were not accustomed to wear them, and how could they preach in them in a crowded audience packed in a small room badly ventilated. I have

known preachers to kick off their shoes while preaching, and no one thought strange of it. One old preacher, Bro. Campbell, always wore a buckskin hunting-shirt entirely open in front. I heard him, one day, in the old Millersburg meeting house, Callaway county, give out the text, "Perilous times shall come." James Suggett was in the pulpit, and I sat beside him. The old man, who had been reared in Missouri under the French and Spanish governments, read the words, "*Polutious* times shall come." Suggett pulled him by the coat (or rather hunting-shirt) and said: "Bro. Campbell, it's 'perilous times.'" "Is it," said Campbell. But he did not get the words correctly. He lifted his voice to its highest pitch, and exclaimed: "Oh, poor sinner, it's worse and worse, it's *perishing times*!" and went on with his sermon.

At another time, at Salem meeting-house, Boone county, the old man took for his text: "An open sepulchre, full of dead men's bones." He told the audience that when he lived near St. Louis in years gone by, and was a miserable sinner, he went with a Frenchman to rob a grave. They had buried an old French lady with a ring on her finger, and the two determined to get that gold ring. "So, my brethren, we dug down and down, till we came to the coffin." Then raising his voice to a plaintive song, with tears in his eyes, he continued: "O Lord, have mercy on me, my brethren, a poor miserable sinner—ah! We opened the coffin, and then, my brethren, we came to a sheet." Lowering his voice almost to a whisper, he continued: "Oh, my brethren, a poor miserable sinner as I was, I lifted up the sheet, and"—(he paused, his face seemed lit up with horror, and then in loud tones exclaimed) "We lifted up the sheet, and, oh, what a stink, my brethren. That is an open sepulchre, full of dead men's bones, and that's what you are, poor sinner!"

On another occasion, a brother, useful too, in that day, took in my hearing, at an Association at Loutre Island, the text: "In the midst of the years revive thy work." "Now," said he, "that's where the work begins, but does not stop." Then, taking hold of each ear, he said, "right between the two years, right in the middle of the mind, and from the midst of the two years, it goes down to the heart."

But alongside of these men were preachers familiar with the Scriptures; men of knowledge and of power, who would do credit to any pulpit in the land to-day. There is a man before me, (Bro. Ragland), a member of this body, who came to me by special arrangement some forty-five years ago, and with solemn countenance told me, the brethren were feeling somewhat doubtful about my preaching. "What is it," I asked. "Well, you must not think hard; but the brethren suspect you of *studying your sermons*." I said nothing. "Would you be willing to preach from a text given you?" "Well, perhaps so." So he gave me the prodigal son—"I will arise," etc. This was just before the preaching hour. As it happened I had preached on it somewhere before; so I took the text, and that settled it. The brethren never suspected me after that of "*studying my sermons*."

But with all these contrasts—ignorance and learning, eccentricities and dignity, hyper-calvinism and approaches to Campbellism—there was something that marked and equalized them all—a faith clear-eyed and fixed, a recognition of the eternal eye and supporting arm, a passion for souls and a zeal that counted no sacrifice too great to be rendered in the work of the ministry. And these men live in our hearts, in our memories, in the present fruitage from the seeds they scattered in the wilds. They live in the eternal records.

"The statesman's fame will fade,
The conqueror's laurel crown grow sere :
Fame's loudest trump upon the car of Time
Leaves but a dying echo."

But these men's records will abide and their crowns remain fadeless while eternity lasts.

My brethren, I might continue these reminiscences almost indefinitely, but I pause. I feel grateful, shall I say proud, that I have been numbered with the men who laid the foundation of this body; that in youth I entered into the army of which they were the leaders. Nearly fifty years ago I joined the ranks. It was a summer's Sunday morning, in one of the tributaries of the Mississippi, when myself and my sister, still younger, were baptized. We walked hand in hand

down into the stream. We were motherless. Our father, an old country man, much from home, preaching in the wilderness, made us feel our orphanage. We had few to love us or care for us. But we had found the Lord Jesus. They baptized her first. I watched her with a beating heart, and as the minister buried her beneath the wave, I looked heavenward, and it *seemed* to me that our departed mother was permitted to look from the skies and smile upon her orphan children. Then he baptized me. We came up out of the water, and a song I shall never forget was sung. The brethren and sisters on the bank clasped our dripping forms with affection. Oh, that scene, that hour! That sister grew to womanhood, was a mother, a devoted christian, and passed to her rest. The old preacher is gone! All those who stood upon that bank are gone! And I, now rapidly reaching my seventieth year, will soon be gone! But never, while life lasts, never through eternity, shall I forget that scene, and the obligations I took upon me then.

Brethren and sisters, far away from here, in other states, and amid other scenes, you consecrated yourselves to Christ in baptism. Those who witnessed that consecration, father, mother, dear ones, have perhaps departed. Oh, never forget the vows you then took upon you, never cease to love and live for the cause you then avouched.

I am done. The jubilee year has come. The fifty years of our organization are passed. This is a crisis, a pausing moment between the infinite past and the eternal future. Let us, with God's help, be equal to it. Let us rise to the height and obligations of the occasion. Let the past be lost in the future.

“ Ring out wild bells to the wild sky
The flying cloud, the frosty light :
The year is dying in the night ;—
Ring out wild bells, and let it die.

Ring out false pride of place and blood,
The civic slander and the spite ;
Ring in the love of truth and right ;
Ring in the love of common good.

Ring out old forms of foul disease ;
Ring out the narrowing love of gold ;
Ring out the thousand wars of old ;—
Ring in the thousand years of peace.

Ring in the valiant men and free,
The kindlier heart, the liberal hand ;
Ring out the darkness of the land ;
Ring in the Christ that is to be.

P. S.—This address was delivered *extempore* and has been written out from short notes taken at the time.

S. H. F.

EDUCATIONAL INSTITUTIONS.

BY REV. J. C. ARMSTRONG.

I am expected to review, in brief, the educational work done by our denomination in the State. When it is remembered that there have been fourteen institutions of learning more or less closely allied to our denominational work, and that each one is entitled to some record in this history, it will be seen that this sketch cannot do more than give a few dates and names and numbers.

Our missionary work has a history reaching back over fifty years and more; our educational work covers a period of little more than half that length. Up to 1850 there was not a school in the State, and indeed but one west of the Mississippi river, which Baptists could call their own. That one was Baylor University, Texas. Thus the period covered by this sketch is but thirty-four years, and it is certainly most gratifying that in a time so limited, such results have been achieved.

In 1850 the Baptists of Missouri numbered not more than 25,000, and the whole population of the State was 682,044. With the denomination weak, unorganized and comparatively poor; without facilities of travel or established bonds of union; with not more than two or three churches able to have preaching every Sunday, and one half of the 460 churches without houses of worship—to undertake the task of building colleges in the face of all these disadvantages and discouragements called for no trifling exercise of faith or liberality. It is significant that the fathers, who prayed and labored together in the cause of missions, were the men who felt and supplied the needs of Baptist institutions of learning.

WILLIAM JEWELL COLLEGE.

In 1847 the General Association appointed a committee to solicit subscriptions for the purpose of founding a college. That committee was composed of Roland Hughes, Wm.

Carson, Wade M. Jackson, R. E. McDaniel and David Perkins. At the end of one year they had secured \$16,936. During the next year they secured a charter from the General Assembly and at the meeting of the General Association at Boonville, 1849, they reported a subscription of \$59,432, including a gift of \$10,000 from Dr. Wm. Jewell, of Columbia. The citizens of Liberty, Mo., pledged \$7,000 toward the building, in case the school was located at Liberty.

In January, 1850, William Jewell College opened under the Presidency of Dr. E. S. Dulin, in "Liberty Academy," a brick building in the western part of Liberty. The September following the school was transferred to the basement rooms of the second Baptist Church. Dr. Dulin resigned the presidency of the college and became its financial agent to raise funds to complete the building, which was begun in the spring of 1851.

Dr. Dulin's presidency terminated in 1852, and he was succeeded by Rev. R. S. Thomas D. D., who filled the office till 1855. The two following years were filled with darkness to the new enterprise. Instruction was suspended and the college closed. Anxious ones tremblingly spoke of the future, and scarcely dared to hope. The enthusiasm, which begins a great work with promise, often sinks into discouragement before success is reached. Greatness in institutions, as well as in human life, is born of weakness and struggle.

In 1857 Rev. Wm. Thompson LL. D., became president, and the prospects of the college revived under the influence of his learning and eloquence. He forcibly illustrated how one man can inspire new life in a cause. The civil war came with its breath of death to all institutions of peace, and again the trustees were compelled to close the doors of the college and dismiss its faculty.

From 1863 to 1868 private classes were taught in the college rooms by consent of the trustees, but without obligation or responsibility on their part. Thus for a second time and for a longer period the college was virtually dead. For eighteen years it had had a name to live, and yet it had been closed ten of these years, almost without promise of being able to resume. Even during the eight years that it was open, it was

under the severe disadvantages of cramped quarters, incomplete faculty and the curse of debt.

When peace returned, the churches were disorganized, associations broken up, and society unsettled; the college building had been badly damaged in its enforced occupancy by soldiers; the notes and titles belonging to the trustees had become worthless or greatly depreciated in value, while many of the first friends of the institution were dead.

Rev. Thos. Rambaut, D. D., LL. D., was elected president, and in 1868 the college doors were again opened. Some of us have a lively recollection of the unmeasured mass of brickbats, broken plastering and wrecked benches which adorned the approach to the building forming the foot-hills to the higher hill of science. Far more formidable must have been the obstacles which the trustees met in laying new foundations upon the ruins of the past.

Dr. Rambaut remained president till 1873, when he resigned. From 1873 to 1883, Rev. W. R. Rothwell, D. D., was chairman of the faculty and acting president, when he was succeeded by Prof. J. G. Clark.

The total amount of money received by the college, in legacies and donations, is about \$200,000. The building and grounds are valued at \$50,000. The productive endowment is \$122,000, making an aggregate of property valued at \$172,000. The number of matriculations, as shown by the footings of the annual catalogues of students, is 3,200. This is equivalent to 3,200 years of instruction, or the complete collegiate education of 800 young men. Forty-eight students have completed the entire course, besides many more who have been graduated in the special schools. Four hundred students have been converted while attending college. Three hundred young men have entered the classes who were preparing for the Baptist ministry. Free tuition to these and aid to others to the extent of \$16,000 have been extended.

BETHEL BAPTIST SEMINARY.

This institution was founded at Palmyra in 1852, largely by the liberality of the Palmyra Baptist church. This was the first attempt of the denomination in the state to provide

an education for young ladies, as well as for young men. It has ceased to have any connection with the denomination, but it deserves a place in this sketch for the relation it once filled and the good it accomplished.

Among its presidents were H. Ellis, J. T. Williams, Thos. Storts, Dr. Howard, S. A. Taft, R. M. Rhoades and Mrs. P. A. Baird. It was at one time one of the most thorough and most prosperous schools in the state. At least 2,500 students were enrolled, of whom about forty graduated. Eight of its students were in preparation for the Baptist ministry.

THE LIBERTY FEMALE COLLEGE

was chartered in 1855, and opened under control of Dr. E. S. Dulin, who bought the property and was president two and a half years. He was succeeded by Samuel A. Ringo, who was succeeded by Mrs. P. A. Baird, whose presidency continued four years. Though it was essentially a Baptist institution, the ownership was private. In 1867 a stock company obtained control of the property known as Clay Seminary, and it became the successor or continuation of Liberty Female College. Rev. X. X. Buckner was president two years and Rev. A. Machett three years. The property, valued at \$6,000, was never fully paid for and was finally sold for debt. During its existence under the management of a Baptist board, it matriculated some 450 students, and had fourteen graduates. Twenty-five students were converted in college.

BAPTIST FEMALE COLLEGE.

Our next school in order of time was Baptist Female College, Lexington, Mo. This institution is for young ladies, with the privilege of a few classes of small boys. It was opened in 1855, under the presidency of Dr. E. S. Dulin, and is our oldest existing female college. Dr. Dulin resigned in 1858, and was succeeded in 1859 by Rev. J. A. Hollis, who continued to fill the office till 1861, when the troublous days of civil war compelled a suspension. The building was occupied by soldiers and well nigh destroyed by their use and abuse. Property which had cost \$35,000 was reduced to the value of \$4,000, this being the sum the board realized from

the sale of it. In 1864, new buildings and grounds were secured and Dr. Dulin again took successful control of the school. In 1870 he resigned and Rev. D. H. Selph, D. D., filled the position till 1873. Then followed the presidency of Prof. A. F. Fleet, from 1873 to 1879, and that of Prof. J. F. Lanneau from the latter date to the present.

The present grounds and buildings are valued at \$25,000, which, added to the loss of \$31,000 by the war, make the sum of \$56,000 donated by the denomination and their friends to this institution for female education.

The annual catalogues show a total enrollment of 1375 students, of whom 75 have graduated and at least 100 have been converted while in college.

MOUNT PLEASANT COLLEGE, HUNTSVILLE.

Mt. Pleasant College was founded and controlled by the Mt. Pleasant Baptist Association from its organization in 1855 to 1872, when Macon Association was admitted to half-authority in its management. The college was opened Sept. 1, 1856, and its building erected in 1857. The following have been its presidents for the periods indicated: Rev. Wm. Thompson, 1856-7; Rev. W. R. Rothwell, 1857-69; Rev. J. W. Terrill, 1869-76; Rev. M. J. Breaker, 1876-79; Rev. A. S. Worrell, 1879-81; Rev. J. B. Weber, 1881-82. The original building, with additions made in 1872, was valued at \$35,000. At one time an endowment of \$10,000 was subscribed, but the financial crisis of 1873-4 swept it away and left a debt on the property. In 1881 this debt had grown to \$10,600. The citizens of Huntsville again rallied and paid off \$7,000, leaving the balance secured by mortgage on the property. July 15, 1882, the building, with its library and apparatus, was burned to the ground. Thus perished at once the gatherings of so many years and the prospect of future usefulness which the institution gave. As there was no insurance the loss was entire. The college had been in operation twenty-six years, suffering a few months' suspension at two different times—first in 1869, and again in 1879. In its history it had enrolled 4,000 scholars, of whom 1,800 were males and 2,200 females. Fifty young men and seventy-five

young ladies graduated from the classes, and among its students were 35 for the ministry. At least 150 were converted while pursuing their studies, and aid was extended to needy pupils to the amount of \$2,650.

STEPHENS COLLEGE.

In 1856 the Baptists of Columbia and their friends organized the Baptist Female College, now Stephens College. The first subscription amounted to \$3,800. It was soon put under the control of Little Bonne Femme Association, and became a decided benefit to the denomination. Its origination was due to the suggestion of Rev. X. X. Buckner, though the suggestion soon grew to active interest with the brethren who immediately associated themselves with him. The college has been under the management of the following presidents: Rev. J. A. Hollis, 1856; Rev. W. R. Rothwell, 1856-7; Rev. X. X. Buckner, 1857-60; Rev. J. T. Williams, 1860-5; Rev. J. A. Hollis, 1865-70; Rev. E. S. Dulin, 1870-6; Prof. R. P. Rider, 1877-83; Rev. T. W. Barrett, 1883—.

At the St. Louis meeting of the General Association, in 1870, while the subject of founding a female college to be under control of the State Association was under consideration, the curators of Baptist Female College made a tender of that institution and its entire property valued at \$35,000. Hon. J. L. Stephens made a generous donation of \$20,000 toward an endowment, and in honor of this deed the college has since borne his name. This endowment is in the form of real estate, producing a handsome income to the institution.

The whole number of students matriculated, is estimated at 3,000, the number of graduates at 120, and those converted while in college at 100.

LAGRANGE COLLEGE.

In 1858 LaGrange College was opened for the education of young men and young women. Its board of trustees was created by Wyaconda Baptist Association. The present buildings were then in process of erection, and during that year the college was granted a charter. Hard times and the disorders incident to civil war materially crippled the institu-

tion, and the buildings were not completed till 1866. In that year Rev. J. F. Cook, LL. D. was called to the presidency, which office he still holds, with the honor of seniority among our college presidents.

The people of LaGrange secured the location of the college by their generous gift of \$9,671, and Rev. J. M. Lillard, its first financial agent, raised \$5,000 on the field. Work was begun with these resources, and the school opened in September, 1858, with W. M. Ellis at the head of the faculty. Subsequent donations increased the property of the college to \$30,000, at which the ground and buildings are now valued. Dr. Cook is at work successfully raising \$10,000 this year toward a contemplated endowment of \$30,000.

In the twenty-six years of its history the college has had 2,490 students, of whom 1,690 were boys and 800 girls. Forty-eight young men and sixty-one young ladies have completed the entire course and gone out as graduates. Not far from eighty young men have prosecuted their studies with the christian ministry in view, and these have received free tuition, as have also 175 children of Baptist ministers. The free tuition and other aid rendered students are estimated to have amounted to \$14,000. Dr. Cook has given much of this out of his own resources. Approximately there have been 490 of the students converted while in college, and most of them are now members of Baptist churches.

LOUISIANA BAPTIST COLLEGE

Was founded in 1869 for the education of boys and girls. Rev. John T. Williams was its first president and filled that office most acceptably till 1879, with the exception of two years, 1873-75, during which time Rev. J. D. Biggs was president. The original buildings cost the board about \$10,000, which sum was contributed chiefly by the Baptists of Louisiana. The attendance during the existence of the college was good. Four hundred and fifty young men and 650 young ladies entered the classes (1,100 in all) of whom six graduated and one studied for the ministry. In 1879 a debt was found to have grown beyond the ability of the board, and the property was sold, thus passing out of the control and ownership of the denomination.

The purchaser, A. J. McCune, is a Baptist, and tendered the property to the denomination. For some reason it was found impossible to meet the conditions of the offer and the property is still his individual possession. However, a board of trustees, a majority of whom are Baptists, was appointed, and in 1881 McCune college was opened under the presidency of Prof. A. Slaughter. The building is valued at \$18,000. Six hundred students have been enrolled, of whom 300 were boys and 300 girls; thirteen have been graduated, and one studied for the ministry. The sum of \$250 has been expended in aid to needy students.

ST. LOUIS SEMINARY.

Saint Louis Seminary, exclusively for young ladies, was opened at Jennings Station, St. Louis county, in 1871. A donation of property, valued at \$10,000, was made by the Jennings heirs to the St. Louis Association, and an equal amount was expended by the board. The school opened with good promise under the presidency of B. T. Blewett, LL. D. But the obligations of the board increased and the property was ultimately sold for debt. President Blewett became the purchaser and has ever since conducted a successful private school. About 250 students have been matriculated and twenty graduated. Some fifteen have been converted while in college.

HARDIN COLLEGE.

Hardin College was organized and opened in the year 1873, for the education of young ladies. It is controlled by a board of trustees, a majority of whom are required to be members of a Baptist church. Its first president was Prof. A. W. Terrill, who successfully filled that office till 1879, when he was succeeded by Mrs. P. A. Baird, the present efficient president. The college owes its existence to the liberality of Ex-Gov. C. H. Hardin. His first gift to it amounted to \$37,000. To this he afterwards added \$3,000 toward the erection of the chapel, and in 1882 he made another gift of \$18,750. Besides these sums he gave at different times an aggregate of over \$3,000, making the total of his gifts about \$62,000. The citizens of Mexico raised in 1873 \$12,000, and subsequently \$4,000 more.

The board has received, therefore, about \$78,000 for the use of the college. The following is an accurate exhibit of the property of the college: Grounds and buildings, \$50,000; library and apparatus, \$1,800; contingent fund, \$3,200; endowment, \$40,000—making a total property of \$95,000, upon which there is not one cent of debt. By terms of Gov. Hardin's gift 40 per cent. of the income from the endowment shall return to increase the endowment till that fund shall reach one-half million dollars. Thus, the permanency and wealth of the institution are as well assured as human affairs can be. The library has been gathered chiefly by the students under the direction of Mrs. Baird. 1,470 pupils have entered the classes, and 83 have graduated. Perhaps 50 have been converted while in college.

GRAND RIVER COLLEGE.

This institution, located at Edinburg, Grundy county, was founded in 1859 as a non-denominational school. It was closed during the war and its building occupied by soldiers. In 1866 it was re-opened as a private institution under the management of Prof. Jno. E. Vertrus. In 1867 it became the property of a stock company. In 1876 it was tendered to the Baptists on condition that they would expend a stipulated sum of money in its improvement. Six District Associations, viz: West Fork, North Grand River, Mt. Moriah, Gentry, Livingston and Linn, appointed trustees, who succeeded, in 1880, in fulfilling the conditions imposed, and the title was vested in them. As a Baptist interest, the history of Grand River College begins, therefore, in 1876. In 1879 Pres. Vertrus was succeeded by Prof. T. H. Storts, who filled the place two years. Prof. Vertrus was recalled for another year, and was followed from 1882-4 by R. B. McVeigh, since which time J. Alva Hornberger has been president. Besides the school building, there is a president's house, all of which is valued at \$10,000. A successful effort has just been made to raise \$10,000 for buildings and \$3,000 for endowment.

There have been 700 matriculates—350 young men and 350 young ladies, with twenty graduates and twenty-five students for the ministry.

MAYFIELD-SMITH ACADEMY.

The first and only Baptist institution of learning for Southeast Missouri was opened at Smithville, Bollinger county, in the year 1878. Prof. T. W. Tate was the efficient president. A handsome building was undertaken, but it was soon apparent that the inaccessible village was not a wise selection of a site. Better counsel prevailed, and it was determined to move the institution to Marble Hill, in the same county. This was done in 1880. The work of building at Marble Hill suffered tedious delay, but a house to cost \$3,000 will be completed by January 1, 1885, and will be free of debt.

SOUTHWEST BAPTIST COLLEGE,

Our first denominational school in Southwest Missouri, was opened at Lebanon, Laclede county, in the Baptist church in the year 1878. It was at once put under the control of the Southwest Missouri convention, which body elects its board of trustees. After one year's operation it was decided to move the college to a more favorable point. The town of Bolivar offered the strongest inducements, and the new college was accordingly transferred to that place. Rev. J. R. Maupin has been its president from the first. Its slightly grounds and buildings are valued at \$30,000, but are encumbered by a debt of \$4,000, part of which is provided for. The catalogues show a matriculation of 604 males and 349 females, a total of 953. The attendance for last year was 240—the largest number in any of our schools. Among its students have been thirty-five preparing for the ministry. About 150 have been converted while in college. Efforts are now making to gather a library, toward which considerable beginning has been made. By the terms of the charter all the teachers are required to be members of a Baptist church.

PIERCE CITY BAPTIST COLLEGE

is the result of an agitation begun as early as 1877, though classes were not organized till 1880. Shoal Creek, Lawrence County and Spring River Associations elected an equal number of trustees, who have the direction of the College. Rev. L. E. Martin has done much of the soliciting and raising of

funds. The full amount of donations received is put at \$18,000, and the property now owned by the trustees is valued at \$20,000. Prof. C. S. Sheffield was president from the first till June, 1884, when he was succeeded by Rev. W. A. Wilson. There has been an enrollment of 150 males and 151 females. Four were students for the ministry, three have graduated and thirty-one have been converted while in college.

It would be a pleasant task, if the object and limits of this paper admitted, to mention at length a number of private schools conducted by our Baptist brethren. These brethren, without the help of boards and associations, have done effective educational work to the great benefit of our denominational interests. Merited mention might be made of the work of J. A. Hollis at Jefferson City; of N. N. Buckner, S. W. Marston and G. W. Rogers at Boonville; of Mrs. Baird and others at Shelbyville; of Dr. Dulin at St. Joseph; A. W. Terrill, I. R. M. Beeson and J. S. Green at Monroe City, and others. These can only be mentioned in a review of the schools under denominational control.

NAME.	Organized...	Money donated.	Value of buildings.	Endowment.	Matriculations.		Ministerial students.	Conversions.	Graduates.	Amount of benevolent work.
					Male.	Fem.				
Wm Jewell . . .	1850	\$200,000	\$ 50,000	\$ 122,000	3,150	.....	307	400	48	\$16,000
Bethel Sem. . . .	1852	10,000	.....	.....	500	1,000	8	50	40	.....
Liberty Fem. . . .	1854	2,000	.....	.....	.....	500	.....	25	14	.....
Lex. Bap. F. . . .	1855	50,000	25,000	.....	.....	1,375	.....	100	75	.....
Mt. Pleasant . .	1856	35,000	.....	.....	1,000	2,000	35	100	125	2,600
Stephens.	1856	55,000	35,000	20,000	.....	3,000	.....	100	120	.....
LaGrange	1859	40,000	30,000	(?) 10,000	1,690	800	60	490	169	14,000
Louisiana B. C. .	1869	10,000	.....	.....	450	650	1	10	6	100
Jennings Sem. . .	1871	10,000	.....	.....	.....	200	.....	.....	10	.....
Hardin	1873	78,000	51,800	43,200	.....	1,346	.....	30	83	.....
Grand River. . .	1876	23,000	20,000	3,000	350	350	25	10	20	.....
Mayfield-Smith. .	1878	4,000	3,000	.....	100	100	.....	.....	.....	.....
South-west B. C. .	1878	30,000	30,000	.....	604	349	35	150	20	1,000
Pierce City . . .	1880	18,000	20,000	.....	150	151	4	31	3	.....
Total.		\$565,000	\$264,800	\$ 198,200	7,994	11,821	475	1496	673	\$33,700

The magnitude of these figures is a source of gratitude and of encouragement. Fifty years from now, when some one else shall collect from fuller records the larger figures of the work done in these coming years, the wisdom and liberality displayed in these beginnings will shine conspicuously. There are a few suggestions which may appropriately follow this exhibit:

1. Of these fourteen colleges, only three have gone out of existence, and of these it may be said that their existence was not in vain. They were needed in their time and place. The merchant, who succeeds well for awhile in one town, may find it profitable to move elsewhere as the currents of trade change.

Two of these fourteen colleges have become private property but they are still in Baptist hands and their influence is mainly in favor of the denomination.

2. By a careful and fair comparison of the figures given, it appears that one-fourth of the unconverted pupils who enter our colleges are converted in their two years of college life.

It may be successfully affirmed that there is not so large a percentage of conversions among the young in our christian homes, and scarcely any approach to it in our secular schools. College life in our denominational schools is not hostile to conversion and piety, and parents should take account of this in choosing schools for their children.

3. Of our nine existing Baptist schools, but one is exclusively male; three are exclusively female, and the other five are mixed. Of the nearly 20,000 entrances to these colleges, approximately 12,000 were young ladies and 8,000 were young men. I commend these figures to those who claim that we are educating the young men and neglecting the young ladies.

4. Without deducting for losses to property by the war and by natural depreciation, it has cost the denomination but five dollars a year to send each of these young men and young women to college.

5. This General Association has been raising money for state missions for fifty years; our educational work is barely thirty-four years old; yet, we have raised more than three times as much for education as for state missions; and more for education than for all departments of mission work in the state. While our mission funds are gleaned as scattered ears of grain from the fields of Boaz, the small offerings of many givers, our colleges are built mainly by the few whom God has blessed with the two matchless gifts of ability and grace to give. God be thanked for these honored ones whose bene-

factions will continue for generations to yield their annual and increasing harvests.

A glance at the map will show that our oldest and strongest schools occupy advantageous positions. Especially favorable and fortunate is their location in this Missouri river valley that lies across the state. Along this artery of trade and on these main lines of railway, where the stream of human life runs broadest and deepest; where intelligence and wealth struggle for empire, these conservators of intelligence, morality and religion are planted to cast their forces into the mass of forces which are making the future of this great state and of this greater west. Our fathers selected the ground wisely. They imitated that divine wisdom which planted the Jewish nation just where the moving multitudes of Eastern Asia in their westerly march must pass—where the two ways parted, by which some turned toward Egypt and the others toward Europe. The race must needs pass in the shadow of the temple and in sight of the cross, and carry to their new homes and incorporate in their new civilization a knowledge of the true God.

No array of numbers, no poetic figures can exhibit the benefit of these centers of christian education. The governments of the old world are guarded from invasion around and from revolt within by armed men. Bristling bayonets, frowning forts and military magazines are the approved means of peace to government and order to society. Kings go guarded as if treading on the verge of death.

A new and better thought dominates our western civilization. Our standing army is made up of 15,000,000 of school children; books are their weapons, school houses their citadels. Our plan is more honorable and less expensive. Our order is maintained by elevating the masses, not by terrorizing them.

Conspicuous among our country's schools stand our denominational institutions. Here the two grandest thoughts that influence human life—God, immortality—are made the foundation of education. The study begins with a prayer.

The Bible lies beside the text book. Faith accompanies thought. Hope inspires the soul as it looks out on the visible

and beyond the reach of mortal ken, it sees the higher destiny of the deathless life.

The presence and power and law and love of God are not obscured in the higher studies of advanced education. The unlettered man does not see God more plainly than does the philosopher. It cannot be that advanced learning leads away from him who is the author and end of all knowledge. The best school in this land ought to be, and I believe is, the christian school, the Baptist school, if you please. To these institutions which our fathers piously founded, and wisely located and judiciously adapted to their day, we ought to add with equal fidelity the best facilities the age offers. They belong by their mission and by their possibilities in the front ranks of forces for the world's enlightenment and culture and redemption. And when at last God calls us from our different tasks in this common work to that common rest and reward we will find that the college and the church were close together here; the preacher and the christian teacher will stand side by side there. The many who gave their mites to missions, and the few who gave their thousands to our colleges, will rejoice together in their common reward.

Our fathers have but begun the work. Like David, their hands were busy with many duties in this new land, and yet David found time, in his "trouble," to lay by the material for Solomon's temple. So have they made preparations for us to build. As their hands, now done with earth's task, commit to us these colleges, in a sense yet to be built, I think I hear them making David's last words to Solomon their last charge to us, "Arise, therefore, and be doing, and the Lord be with thee."

MINISTERIAL EDUCATION.

BY REV. W. R. ROTHWELL, D. D.

In a brief discourse upon ministerial education as part of the memorial services of this semi-centennial of the Missouri Baptist General Association, I understand the duty expected of me to be not an address upon ministerial education in general; nor yet to present all the work done in behalf of an educated ministry by our brethren in Missouri; but to make a faithful review of the work of this body in ministerial education.

In the struggle of fifty years ago, which resulted in the separation from us of the anti-mission Baptists, the question of ministerial education and support was scarcely less prominent than co-operative organized missions. It was the pressing calls for Baptist preachers and preaching that suggested to Brethren Rogers and Fristoe and Wilhoite and others, in 1833, the call for the general meeting at Providence church in August, 1834, that projected the "Baptist Central Society," which a little later took the name it still bears, the Baptist General Association of Missouri. That historic meeting whose first jubilee we now celebrate, was not called merely to effect an organization to send forth and support missionaries; but more broadly was its object stated to be "to consult if any special measures are necessary and practicable to promote the preaching of the gospel in the bounds of the state." The constitution adopted declared the great object of the General Association to be to promote the preaching of the gospel and the spread of divine truth."

Provision for the education of the rising ministry of the churches was, from the first, a subject of thought and discussion and prayer. As early as 1844 a proposition to found a Baptist College was entertained, but no action taken at that time except the passing of a resolution recommending "the gratuitous instruction, in scriptural and general knowledge,

of the brethren who may be approved by the churches, and desirous of becoming more thoroughly qualified for the ministry." The first thoughts of founding a Baptist College were awakened and chiefly sustained by the felt want of such an institution for young men called of God to preach the gospel. Accordingly in 1847 a provisional committee was appointed "to originate an institution of learning for the Baptists of Missouri." I need not recount the steps taken by this body in the next five years resulting in the founding of William Jewell College, but this is manifest that the object of its founders was not so much higher secular education as to provide a basis for ministerial education. We find that very soon thereafter it was made a part of the constitution of the body that a committee should be appointed annually to report on ministerial education and the best means of procuring an increase of efficient ministers in this state. In 1856 we find in the minutes a resolution "that the pastors throughout the state be requested to read the report on ministerial education in their churches at the first meeting after receiving the minutes, and earnestly request the members of the church to make the work of the college an object of special prayer." In that report it was urged that the churches should pray the Lord of the harvest to bestow on them young men called of God, impressed by the holy spirit with the duty of preaching the gospel of Christ to fallen men; and all young men who gave evidence of piety and native capacity and aptness to teach should be sought out by the churches and aided in school and college, in order that they might study to qualify themselves for the ministry.

The General Association in 1857 appointed a committee "to project the plan of a Ministerial Education Society." This committee reported in 1858 that they had corresponded extensively and found that the want of such provision to help young ministers in their education is widely felt. From this important report we extract the following: "To increase the number of efficient ministers and to aid destitute young brethren who are willing to devote themselves to the service of Christ, all, who have thought and prayed over the subject, feel that something must be done. * * * Let us but feel as a de-

nomination that Missouri is our home, that William Jewell college is and shall be the school of our prophets; and then with our membership of over 30,000 blest with intelligence, liberality, wealth and piety we *can* educate every young brother whom grace has changed and to whom a 'dispensation of the gospel has been committed.' To accomplish what we desire, we need *prayer*, we need *unity* of purpose, we need *concentration* of effort, and above all we need *personal sacrifice* and individual consecration to the suffering cause of Christ. Various plans (continues the committee) have been suggested. We find great difficulty in devising a plan to raise funds to sustain young brethren without material injury to our efforts to sustain feeble churches, carry forward our missionary work and at the same time endow our college. Under all the circumstances your committee beg leave to recommend the following:

'That the Association appoint annually a BOARD of MINISTERIAL EDUCATION, consisting of a president, vice-president, secretary and treasurer and fourteen others, all of whom shall be members of Baptist churches in good standing. This board shall be empowered to collect funds in whatsoever way they may deem best; to examine such applicants as may be recommended by the churches as to their call to the ministry, piety, &c., and to aid them so far as their ability and judgment approve—to erect with concurrence of the board of trustees a boarding hall for theological students—to secure of said trustees any modifications, if needed, of the course of study as may be best suited to facilitate the progress of the students and fit them for the work of the gospel ministry; the said board of ministerial education being required to report its work and financial collections and disbursements to the general association annually.'"

During the following year the board raised through the agency of Rev. W. M. Bell ten thousand dollars in notes of the brethren of the state, the interest of which was to be applied to its annual work, another proof, if any were needed, of the deep interest in this cause. In the minutes of 1860 we read, "It is a cause of abundant gratitude to God that our institution is in a flourishing condition. Already sev-

eral young men have gone out from it into the harvest field and are toiling successfully in different parts of the country, some of whom have indeed been blest with marvelous success."

In 1868 Art. IX. of the Constitution of the General Association was so amended as to read: "The Board of Ministerial Education shall have power to organize societies for raising means to promote ministerial education in connection with William Jewell College, and shall co-operate with its board of trustees as far as the college charter will allow in accomplishing this object."

The main design of this change in the constitution was to pave the way to the founding of a theological school in connection with the college. This was speedily accomplished and at the next meeting of this body the board of ministerial education report: "During the year we have perfected the endowment of a theological school in William Jewell College by raising FORTY THOUSAND DOLLARS which we expect will be increased to \$100,000.00."

This endowment was contributed by eight persons under the inspiring leadership of Dr. Thomas Rambaut, the able president of the college and of the board. Let their names have a grateful mention in this jubilee review of the work of this body, viz: David H. Hickman, John B. Wornall, John W. Waddell, Louis B. Ely, James Harris, George W. Hyde, William H. Vardeman, Thomas Rambaut. This fund was given in trust to the board of trustees of the college with the provision that it should be kept in account separate from all other funds and be sacredly applied to the support of the School of Theology in the college. It is also part of this covenant that only such professors of Theology shall be elected as shall also be approved by the Board of Visitors, by which appellation the above named eight brethren and their successors are to be known; and that any possible difficulty between the two boards should be referred for adjustment to a joint meeting of the same with the executive board of the General Association. It is further conditioned that "the doctrines of divine grace as exhibited in the Philadelphia Baptist Confession of Faith shall be forever taught."

In 1874 the board of ministerial education also organized

the Missouri Baptist Ministerial Education Society as an auxiliary in collecting funds for the support of ministerial students. All its work is reported to this body by the board of ministerial education.

Thus far we have traced the history of the organizations, institutions and appliances brought into existence by the General Association for the purpose of ministerial education. Let us next notice the work done.

The number of ministerial students graduated from the college prior to the war was five; besides whom, ten others received a partial course. Since the re-opening of the college in 1868, and the establishment of the Jeremiah Vardeman school of theology in 1869, the board of ministerial education, which as a standing committee of this body has had special charge of this work, has reported annually the number of ministerial students aided as follows:—In 1869, 23; in 1870, 46; in 1871, 54; and in successive years following to 1884—61—54—49—50—46—53—55—49—48—49—52—42—32—36—being for fifteen years past an average of 48 students for the gospel ministry under the immediate watch-care and tuition of the General Association through its own constituted agencies. The whole number of young ministers aided thus in their education, literary and theological, has been 307. Some of these were students for one session only, but most of them from two to seven years, making an average attendance of about three years each.

The help given these students for the ministry has been in tuition about \$28,000.00; in room-rent furnished, \$3,000.00 and in pecuniary aid as the exigencies of the students demanded and the ability of the board permitted, near \$20,000.00; to which a fair exhibit would further require that we add a percentage on the amount invested by the General Association in its educational appliances and endowment funds.

It would be but fair to regard the missionary work done by the students, while thus sustained in their educational course, as indirectly a part of the mission work of this body. But statistics have been only partially preserved. We extract the following from reports: In 1874, “during vacation about twenty of our ministerial students were engaged in preaching.

Many of them held revival meetings and witnessed scores of conversions to God under their preaching." The report for 1876 states that during that year "twenty-one preaching stations were supplied once or twice a month. Several very gracious revivals sprang out of meetings begun in the Christmas holidays and the summer vacation. There have been reported, under the immediate preaching of the students of the college during the year, including vacation, four hundred and fifty-two additions to Baptist churches, mostly in North Liberty Association." In ten weeks of vacation in 1883, a number of students, aided by the board of ministerial education, gave the summer to missionary work in Clay county; and the records of the local Board at Liberty show the report of ninety additions to churches in meetings held by them.

But it is impossible to present statistically the results of this work, and we will not attempt it. They are beyond present calculation and yet are in the beginning. At least 250 ministers are now in the world field of gospel, sowing and reaping, who have enjoyed each from one to seven years of this training. They are laboring in every part of Missouri, and westward through Kansas and Texas to California and Oregon, and eastward to the Atlantic states. Some are toiling in heathen lands where Carey and Judson, and where Yates and Crawford have so well laid the foundations. It is no extravagance to say that the voice of the ministry, aided in their education by the work of the body whose jubilee year we rejoice in, is heard around the whole earth to-day.

Just here we pause a moment to consider what have been the tendencies of this work—has it been attended by the evil results predicted by those who opposed our pioneer fathers in their earlier advocacy of it? It will be remembered our anti-mission brethren used to remonstrate with us that we would create a *man-made* ministry, *Arminian* in doctrine and *ignoring the divine call* to the ministry. *Have these evil results followed?* This immense concourse of witnesses will testify that the doctrine of the divine grace and purpose in salvation, as set forth in the epistle to the Romans, and commonly known as Calvinistic, was never more earnestly and consistently held by our Baptist ministry than now, nor the divine call to the minis-

try more insisted upon. Our ministerial students in their subsequent work have shown themselves approved unto God—rightly dividing His word of truth—sound in doctrine and thorough New Testament Baptists in the ordinances, constitution and government of the church. To this there have been almost no exceptions known to the writer.

Again it was said by many missionary Baptists who once half opposed the work in our own camp that it would make preachers, who would be merely intellectual, cold, and wanting in gospel fervor and missionary zeal. Has it proved so? By no means. On the contrary they have the rather been characterized by the warmth and fervor arising from deepened convictions of gospel truth and clearer views of Christ and His work. They have caught the inspiration of the divine mission of Baptists in this age of wondrous gospel opportunity. They give the gospel address, even more than our pioneer fathers, its direct appeal to the sinner, and seek the immediate salvation of the soul through faith in Christ by grace divine. As to their missionary zeal they have given rise in their student life to a society of missionary inquiry out of which has gone forth Manley into India and Holcomb into China. They are not only advocates of missions but themselves living missionaries wherever they go. Indeed this body has every reason to regard its work in ministerial education as one of the most far-reaching and efficient outgrowths of its missionary spirit and enterprise.

It was even a fear, expressed by not a few when the board of ministerial education was formed in 1857 and proposed to put an agent into the field to collect funds for ministerial education, that (I quote the very words) “it would be an injury to our efforts to aid feeble churches and carry forward the missionary work.” And in the hard times of 1875, when every benevolent cause was sore pressed, a resolution was actually brought before this body requesting the General Association to withdraw from all connection with education work, and give itself wholly to collecting funds for support of missionaries. Had you done it, my brethren, would it not have been a betrayal of the trust committed to you by the departed fathers in this body, who gave their prayers and

energies and means to this work, and who died with the apocalyptic blessing that their works should follow them? And would not the shadow have gone back full many degrees upon the dial of this our Semi-Centennial jubilee day? God forbid that we should prosecute any work that would lessen our contributions to missions, or our active support of the missionaries of the cross. It would be but a pleasant task to show that the education work by this body has only quickened and multiplied its missionary work, and by its influence greatly enlarged the annual contributions thereto.

OUR SYSTEM.

The providence of God, in the actual progress of the General Association in the first fifty years of its existence, has led us into a system of ministerial education, and I propose to close by a review of the measures inaugurated and facilities attained for the future prosecution of the work.

First, then, we have founded a COLLEGE born of the same missionary spirit, zeal, and sacrifice that originated the General Association itself. It has passed through trials and perils when only prayer like Jacob's at Peniel, or Paul's when he said "for to me to live is Christ and to die is gain," preserved it to the denomination. That college is now possessed of such buildings, grounds, apparatus, library, halls, and endowment and faculty and board of trustees, and is so grounded in the interest and love of our churches as to be forever a basis of our ministerial education work. Its property exceeds in value \$200,000.00, all contributed through these years in small sums by our brethren and sisters,—every dollar of it representing some heart's devotion to Him who bade His disciples preach the gospel to every creature. It is organized so as to provide an educational training of that high order demanded by the gospel ministry in this age,—and yet with a preparatory department so connected with the college that young men called to preach, but who are without previous school advantages, can speedily make up that deficiency.

In the second place, we have the Jeremiah Vardeman school of theology as one of the departments of the college, and so connected with its other schools that careful instruction in

the elements of a complete course of theology can be imparted to the student for the ministry in the four to seven years he is accomplishing his college course. This arrangement keeps the student's mind and heart engaged more or less upon his life-work—keeps up his growth in grace and in the knowledge of Jesus while prosecuting his literary course. But if he can only give two or three years to college he has also that much of his theological course, and learns to use books and gets started in such studies as he can afterwards continue. It is an additional assurance of faithful work and good results that our school of theology is watched over by its board of visitors composed of eight of our best brethren, having a special endowment for its support entrusted to the college board of trustees, and all ultimately under the control of the General Association.

In the third place, we have a BOARD OF MINISTERIAL EDUCATION, annually appointed by the General Association, with its location at Liberty, who examine every applicant upon his christian experience, call to the ministry, church license or recommendation, and exercise over him from year to year an intelligent, loving watch-care. This board, partly by interest from an endowment of about \$6000.00, and partly by the yearly contributions of churches and brethren, also gives such pecuniary aid to needy young brethren as may enable them with their own best endeavors to continue in college. The financial secretary of the board is kept constantly in the field visiting churches in advocacy of this cause and in collection of funds, and in looking out the answers to the prayers of the churches that the Lord of the harvest would send forth laborers into His harvest.

In the fourth place, we have perhaps the best attainable safe-guards against deception or imposition on the part of those aided, so that there shall be as little waste material as possible. Each young man aided must come endorsed by his own church—bearing a license to preach, or else a written recommendation, stating that they have such conviction of his call to preach and of his earnest piety that they recommend him as a ministerial student.

Before admission to the college the local board of minis-

terial education give him a careful examination on his evidences of conversion, present piety and his convictions of duty to preach as called of God to this life-work.

This review of the work done in ministerial education by the Baptists of Missouri through the General Association is not intended for an exhibit of all the work done in the state. Every Baptist institution in the state open to young men has been forward to offer its advantages to students for the ministry. Lagrange college deserves a most commendable mention. It reports having given tuition to between 70 and 80 students for the ministry since its founding; South West Baptist college, 35; Mt. Pleasant college, McCune and Pierce City about 36 more, as set forth in the able report of brother Armstrong on schools and colleges. To all of which it should be added that a number have been aided by Missouri Baptists at colleges and seminaries in other states.

It would be pleasant to enlarge upon these facts, but as our last word we hasten to urge upon our brethren the ever-increasing demands of this cause. Our future growth will depend more upon the character and efficiency of our ministry than any other human consideration. The neglect of ministerial education for a single generation would work an incalculable loss.

We do not urge this work to the neglect of foreign missions, or home missions, or Sunday school interests. We urge it rather because it is an indispensable means to the highest success in all these departments of christian effort. Organized and zealous endeavor to secure for each young man, called by our Lord Jesus to preach His gospel, the opportunity and necessary means to qualify himself for the greatest efficiency of which he is capable—*this* is the very pathway to the highest permanent success in every form of church work and missions at home and abroad. It is a fact, in the providence of God, that the young men in our churches who give evidence of being mightily moved by the Spirit of God to the work of the ministry are, in the main, such as have to struggle with poverty under circumstances which render their education next to impossible without the co-operation of them that love their Redeemer's Kingdom, and sympathize with the

young man in his longing to promote the salvation of men. What a privilege to enter into partnership with that young man in the blessed results of his ministry by giving him that timely help, without which he could never have properly prepared himself for it.

We urge upon our churches their special responsibility in this matter. It is as truly due in love to Christ and the souls of men that they thus bring forward the rising ministry as that they support their present laborious pastors. Finally we urge this work upon the *ministry*. Paul said to Timothy: "The things which thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also." Let each minister seek to bring forward some Timothy to succeed him. The writer recalls the last time he ever saw Elder W. P. C. Caldwell, then such an one as Paul the aged. He enquired after a young minister at that time studying in the college, who had been converted under his ministry and baptized by his own hands. He said it was his ardent wish that God would grant him in that youth a successor in his ministry, and when he should be caught up of the Lord his mantle might fall upon that young man as Elijah's upon Elisha.

And here I close breathing this word of prayer. God grant that the Baptists of Missouri co-operating in the General Association may duly appreciate *what has been done* by them and for them—the responsible heritage of means and opportunities now theirs. May they not be fascinated with the spirit of *change* or of *progress*, falsely so-called, and despise that wisdom of their fathers, that in answer to prayer and in the leadings of the divine providence has so well laid the foundations of this great work.

OUR JUBILEE—AFTER FIFTY YEARS.

DEDICATED TO THE BAPTISTS OF MISSOURI. (A DAUGHTER'S TRIBUTE.)

BY MRS. SARAH S. DODGE.

Marshal your hosts, Oh Jubilee !
Champions of peace, prepare !
Missouri's trump sounds long and loud,
Ye tribes, Oh gather near !
Fling wide your portals, gates of praise,
Redeeming love repeat ;
Let angel voices catch the strain,
Reverberations greet !
Our jubilee, an epoch crowns,
And as we joyful meet,
Let retrospection backward turn,
Our mercies past repeat.
Full half a century can claim
Allegiance, loyal, true,
And we would pause along the line.
The serried ranks review.
How many brave hearts joined the fray,
And battled for the right—
How many death has borne away—
Have vanished from our sight !
Men for their day, heroic men,
In any clime or age,
Whose noble deeds and patient toil,
Would grace historic page.
The great commission came to them,
Borne with resistless sway,
Burdening their souls to speed the Word,
To point the heavenly way.
As if a voice had cleft the sky,
Their hearts leaped up in flame ;
They rose with power and eager joy,
To spread the blessed Name.
The Spirit's sword, the word of God,
Came with unerring stroke,

When wielded by those earnest men,
Who felt the truths they spoke.
The Mississippi's royal stream,
Welcomed with heaving breast,
The messengers, who came from far,
To tell the tidings blest.
The turbulent Missouri rolled
Their message to the sea,
And wild winds bore their sighs and prayers
To far eternity !

The gospel, simple, sweet and pure,
They taught in word and deed,
To guard the church in purity,
True apostolic creed.
Their sanctuaries reared in faith,
The longing soul's retreat—
And here our fathers bowed in prayer,
Around the mercy seat.
The light from heaven's Shekinah shone,
Upon their altars rude,
And love, redeeming love, the strain,
Woke the vast solitude.
Here Pentecostal seasons came,
In all their wondrous power,
From condemnation souls set free,
Welcomed the gracious hour.
"Thy kingdom come," in wrestling faith,
Was wafted up on high—
As witnesses for God they stood,
And felt the victory nigh.
Their Spirit's sword was fashioned high,
In heaven's own armory wrought.
How flashed its gleam o'er darkened souls,
When Christ, the way, was sought !
No mystery wove of holy Word
To penitential grief—
Showed Christ alone, the sacrifice,
Could give the soul relief.
No mitred priest, with regal sway,
Their simple gospel taught :
Nor costly shrine, nor prayer to saint,
Nor gifts for sin, they sought.
No sceptre's power, alluring charm,
Could dazzle or mislead—

As Baptists independent stood,
 With Christ their living Head.
When forced by death's embraces cold
 To lay their armor down ;
With faltering steps and lingering look,
 Received their victor's crown.
Veterans of fifty years ago !
 Oh ! could prophetic gaze
Have blessed your sight amid your toil,
 Along your devious ways—
Shown how the Father tender led,
 The people of his care,
As Israel in the wilderness,
 Did loving kindness share.
Nor yet his feeble flock forsook,
 Who steadfast sought his face.
He placed their feet upon the Rock,
 He was their dwelling-place.
Oh could your spirits downward gaze,
 From those bright realms on high,
And see the fields where once ye toiled,
 Still garnered for the sky !
Where burdened toil bore single sheaves,
 Weeping sought souls to win—
The bending grain, a golden sea,
 Welcomes the reapers in !
For lo ! the handful is a host,
 The harvest fields are wide—
See countless thousands thronging come,—
 Behold the rushing tide !
The seed ye trusting sowed in tears,
 At God's divine command,
Has borne its promise through the years,
 To bless the fruitful land.

Once more in council brothers meet,
 The roll is called in vain
For those who sleep beneath the tomb—
 Who answer not again !
How tender memories thronging press !
 Bring back the past—the hour—
When watchmen once on Zion's walls,
 Proclaimed the truth in power !
Here memory gives her angel charge,
 To guard her treasures well—
Of cherished words, of hopes, and prayers,

The faithful sentinel!—
Missouri feels once more the grief,
That rends her heart oppressed.
She sees her stalwart sons laid low,
That slumbered on her breast!
“How are the mighty fallen,” lo!
Appalled she weeps in dread;
The men who shaped her destiny,
Her valiant sons are dead!
But hither one as “*Joseph*”^{*} comes,
The worthy dead his care—
He “craved” the boon, each brother might,
A fitting burial share.
He fain would rescue those dear names,
Safe from oblivion’s dust,
And guard them with fraternal care,
A sacred, honored trust.
Missouri! check the tear that starts,
The sigh that heaves thy breast.
For *Duncan* has embalmed thy dead,
And laid them to their rest.

Review the past! Go, turn the page
Of history’s hallowed lore—
Learn to revere those worthy men
Who meet with us no more.

APOSTROPHE.

Sleep, sweetly sleep, dear blessed ones,
Repose at last and rest;
The hands that held our standard high,
Crossed on the quiet breast!
As clarion loud your voices rang,
Proclaimed the refuge free—
And far the heavenly tidings spread,
Of truth and liberty.
On earth, redeeming love and grace,
The burden of your song;
In loftier courts now sing the praise
Of him you worshiped long,
To us the ark of God is given,
Well may we guard the trust,
And onward bear it sacred high,

^{*}Allusion to Duncan’s “History of Missouri Baptists.”

“Till dust returns to dust.
While to our God ascends the praise
That crowns these joyful years.
With grateful hearts, Oh, bless his name,
For noble pioneers—
“Not unto us, not unto us,”
Would be their wistful plea.
Redemption crowns its gracious plan,
But humble toilers we.
“What God hath wrought,” exulting cry,
“What God hath wrought,” repeat—
Use toil and talent, heart and voice,
For thine own service meet,

Baptists in spirit, one in aim,
The world for Christ our cry;
With living stones our temples raise,
And build our Zions high,
Lord, from sin's bondage give release
Oh bid thy spirit haste—
Have not our souls laid fallow long?
Breathe o'er the barren waste!
How can we pray, send laborers, Lord,
Thy harvest fields command!
Unless we prove our faith by works;
Stretch forth a helping hand?
How dare we claim the cross as ours,
And guard the sacred way?
Its shadow reaches pole to pole,
World-wide its boundless sway!
No race, no favored clime can claim
God's gift so freely given:
One sacrifice, one calvary,
Ransomed a world for heaven,
At home, afar, the truth shall fly,
O'er trackless oceans broad—
On desert isles plant Sharon's Rose,
To blossom for our God!
Regions beyond await our toil,
And till our life shall cease,
Would magnify his peerless name,
The wondrous Prince of Peace!
Idolatry shall bow her head,
With burning blush of shame,
To think that she so long usurped
The great Redeemer's claim!

Oh! flowing fountain of the cross,
Where thirsting worlds may drink;
And sound exhaustless depths of grace—
May those who press thy brink
Lead others to the cleansing stream,
That wields such potent sway:
And show by consecration's zeal,
The life, the truth, the way,
Baptists! the first brought here the truth,
To sleeping conscience wake;
The *first* to raise our standard high,
Be *last* to dare forsake.
Go forth to conquer! Gird your loins!
Nor faith, nor strength shall fail;
The God who blessed our father's toil
Shall bid his truth prevail.

COMMERCE, Mo., Oct. 1884.

MODERATORS OF THE MISSOURI BAPTIST GENERAL ASSOCIATION.

BY REV. J. C. MAPLE D. D.

By the appointment of the missionary board, to whom the General Association referred the arrangement of the semi-centennial programme, I address you upon the moderators of this body.

In some instances, the materials within my reach are so meager as to make any just tribute to the name an impossibility.

Our General Association has had fifteen presiding officers.

REV. J. VARDEMAN, presided two years.

REV. J. B. LONGAN, four years.

REV. JAS. SUGGETT, one year.

URIEL SEBREE, six years.

ROLAND HUGHES, seven years.

HON. WM. CARSON, two years.

HON. D. H. HICKMAN, two years.

REV. WM. CROWELL, D. D., one year.

JUDGE R. E. McDANIEL, five years.

REV. A. P. WILLIAMS, D. D., four years.

REV. NOAH FLOOD, two years.

REV. X. X. BUCKNER, one year.

HON. J. B. WORNALL, two years.

L. B. ELY, three years.

REV. W. POPE YEAMAN, D. D., including the present session has presided for eight years.

The three names with which the list closes are still living.



JEREMIAH VARDEMAN, THE FIRST MODERATOR.

I.

REV. JEREMIAH VARDEMAN.

This distinguished divine was born in what is now Wythe county, Virginia, July 8th, 1775. His ancestors were natives of Sweden. His grandfather left that land of ice and snow, when the father of the great preacher was seven years old. Jeremiah Vardeman was the youngest of a family of twelve children. When he was four years old his parents moved to Kentucky and made there for themselves and children a home. Here the future moderator of the Missouri Baptists grew up to manhood. He was inured to toil and hardships. Before he was old enough to become a soldier his four older brothers were frequently called out to defend the whites against the murderous attacks of the red-men. And in his early manhood he too had a portion of the bloody conflict to endure. He was frequently sent as a scout during the wars which were brought to a close by General Wayne's victory in 1794. He made a profession of faith in the Lord Jesus Christ, when he was about seventeen years old, and soon became a member of a Baptist church in the neighborhood of his father's home. After a few years of inactive connection with the church, he was ensnared by the vanities of the world, and gave himself up to a life of thoughtless frivolity. In this careless state he went to hear a minister, who, like many of that day, was without education. Thomas Honsford, (for this is the name of the preacher of whom we speak) could he have foreseen the grand results of that one sermon, would no doubt have felt like exclaiming, "now let thy servant depart, &c."

When we think of the thousands who were led to Christ by Vardeman's preaching in after years, and trace it all back to that one earnest exhortation based upon a portion of the inspired volume, we realize that God hath chosen the "weak things of this world to confound the wise."

In after years, Bro. Vardeman, in a conversation with Rev. J. M. Peck, to whose writings I am chiefly indebted for what I know of him, said: "If Bro. Honsford had poured coals of fire over my naked body it would not have burned me worse than that sermon did."

He now endured a severe struggle. There were mingled with his convictions of guilt a sense that he ought to preach the gospel. He wanted release from guilt, but he did not want to devote his whole life to proclaiming the unsearchable riches of Christ. He at last, after days of agony of soul, resolved that he would give himself wholly to the Lord, and do whatsoever the Lord required of him. And then that peace that passeth all understanding came and filled his soul as the glory of the divine presence filled the temple of old.

Prayer meetings were held at the private homes of the settlers. At one of these meetings soon afterwards he was forced by his convictions to speak. He confessed to his old associates in sin his own short-comings and exhorted them, with tears, to forsake the world and seek the salvation of their souls.

At a second meeting he again by request spoke. The people all around him were in tears and many of the unconverted came up to him and earnestly besought him to pray for them.

He had never attempted to pray in public, but now the cry of anxious souls overcame his fears and he earnestly besought God's mercy upon these weeping penitents.

He was now restored to the fellowship of the church, from which he strayed, and was licensed to exercise his "gift" wherever "Providence opened a door."

The prophets of evil had been busy all these years of his wandering. They knew he would go from bad to worse. But there was one earnest praying soul who was ever ready to say : "I know Jerry will be reclaimed ; God is faithful, and I feel assured he is a prayer-hearing God." And that faithful mother had a great and rich reward in the future successful labors of her son.

He began at once to proclaim the glorious gospel. He was chosen of God as a reaper. Wherever he preached sinners were brought under conviction and many made to rejoice in a Saviour's pardoning love.

The ministry of Jeremiah Vardeman is said, upon what I suppose to be good authority, to have resulted in the conversion of not less than eight thousand souls.

He went to Lexington, to Louisville, and Bardstown, in Kentucky, and to Nashville, Tenn., when there was no Bap-

tist church, and the outgrowth of his meetings in each place was the planting of a church that is yet bearing fruit to the glory of God.

I knew in Kentucky an aged brother who had often heard him preach. Among many interesting things I have heard him tell of Vardeman, I can mention only two. He stated repeatedly in my hearing that he had seen him upon descending from the pulpit at the close of a sermon, appeal to his auditors with such pathetic tenderness that every heart would be touched. He would call upon the godless asking: "How can ye endure the wrath of God? How can ye dwell in devouring flames?" and with these startling questions there would be such tenderness that in many cases multitudes would cry out in agony of soul as they rushed forward begging the preacher to plead for them at a throne of grace.

I have often heard the same brother (Rev. D. S. Colgan) describe the conflict in an Association (the Elk Horn I think it was) when the followers of Alexander Campbell endeavored to carry that body with that so-called reformation.

Elder Jacob Creath had forsaken the principles of Baptist churches and carried many with him. Some of the churches had sent up delegates that were in sympathy with Creath. The question before the body was really whether they should embrace Campbellism or stand by their old principles. The advocate of the, then, to them at least, new theology, was an orator and a man of no mean powers as a thinker. He had a strong hold upon the affections of many, for he had long lived among them and his life was almost faultless. All that his logic, his learning, his oratory, his pathos and the strong ties of affection could do, was brought forth to carry the people with him. When he closed his appeal there was alarm among the more thoughtful of the Baptists. After a painful silence, all looking to Vardeman, he arose, and began a review of the address just closed. He carefully stated the departures from the truth in the theology of the speaker. He then burst forth into an appeal that swept the fabric of his opponents like chaff before a cyclone. When he closed and before the vote could be taken Creath and his followers fled from the house,

and the Association proceeded in peace with the transaction of its regular business.

In 1830 Mr. Vardeman removed from Kentucky and made for himself and family a home in Ralls county, Mo.

His labors in Missouri were blessed, but he perhaps had not the strength of his younger days.

In August, 1834, he was present at the meeting which organized a missionary society that has grown into the General Association. At this and the second meeting of this body he presided as moderator. At the first meeting, at the close of his sermon, he called for those who wished to be christians to give him their right hand, and several were so deeply impressed that they publicly besought an interest in the prayers of God's people.

A few weeks before his death he, in company with another minister, W. H. Hurley, visited the Elk Lick Springs for the benefit of the medicinal waters, but he could not be idle even there, and during his stay there was a gracious revival of religion, and though feeble he baptized five persons, and a church was organized.

On the 28th day of May, 1842, he fell asleep in Jesus.

When we think of the eight thousand souls he won for Christ, we can but exclaim : "*What a glorious crown he wears.*"

II.

REV. J. B. LONGAN.

Rev. J. B. Longan was born in Henrico county, Virginia, in the Chickahominy region, near the birthplace of Henry Clay, about the year 1775. Early in the present century he moved to Kentucky, where he was converted and became a Baptist preacher.

He came to Missouri at an early day, after having labored with great success in Kentucky for some years.

He first settled in Cooper county, and then moved to Cole county, within the limits of what is now Moniteau county, where he remained until called home to his great reward.

He was among the most scholarly men of his day ; was regarded as a very able expositor of the word of life, and held in high esteem among his co-laborers in the ministry.

In doctrine he is said to have been "Calvinistic, of the school of Andrew Fuller rather than of Gill."

He was especially active and able in opposing the doctrines of those who agreed with the teachings of Alexander Campbell.

For four consecutive years he presided over the missionary organization now called the General Association. We hope that further researches may result in finding some statements of his life-work, such as will enable Missouri Baptists to place upon perpetual record a suitable tribute to the memory of this "true hero of the cross."

III.

REV. JAMES SUGGETT.

The third name upon the list of moderators of our General Association is Rev. James Suggett. He was born in Orange county, Virginia, May, 1775.

When he was six years of age his parents moved to Kentucky. For some time their home was in Floyd's Fort, where the whites were compelled to collect, and hold at bay with their rifles the murderous savages. Afterward they went to Bryan's Station where again the women and children were defended by the unerring rifles of the brave men.

James Suggett was married at the age of nineteen years. We would not commend this act as the best example for the young men of our day, especially the young men preparing for the ministry.

In the same month, when he was twenty-five years old, he was baptized by his father-in-law, Rev. Joseph Redding. This was in May, 1800. He began immediately preaching, and in a few years Elder Redding, having changed his place of residence, Suggett was chosen pastor of Great Crossings church, which position he held until his removal to Missouri in 1825. We see that Baptists, at that period, did not change pastors except for reasons that made a dissolution a necessity. For a quarter of a century he was among the most prominent in the Elkhorn Association of Kentucky. Many gracious revivals were enjoyed by the churches to which he ministered.

He commanded a company in the regiment of Col. R. M.

Johnson in the war of 1812, was promoted to the rank of major and was chaplain. He led his company at the memorable battle of the Thames. This was the battle where the great warrior Tecumseh was slain by Col. Johnson. In fact, the mounted regiment of Col. Johnson did most of the fighting and really won the field.

We learn therefore that Capt. Suggett did his full duty, as a soldier, in defense of his country, as well as a soldier of the cross. It has been said of him: "*On the tented field, as in the quiet church his appeal to sinners was fervent and successful.*"

He had been in Missouri eight years when, after prayer and consultation, the brethren decided to organize for more effective work in carrying the gospel to the destitute.

He lived first in Boone, and then in Callaway county. In both places he was constant in labor, and God gave him much fruit. The first meeting of the Central Society, (now General Association) was held with his "home church," and many of those pioneers found a hospitable welcome to his own habitation. He was noted for his cordial hospitality. In 1851 he passed from the labors of earth to the refreshment of the better land.

His life was his best preaching. He exhibited in his own godliness the principles of the gospel he so earnestly commended to others.

IV.

URIEL SEBREE.

This estimable citizen, of Howard county, was the first layman who was elected moderator of the General Association.

He was born in the same state and county as the preceding, viz: Orange county, Virginia. He was about two months over a year younger than Rev. James Suggett.

They were alike in that they both stood firm by the cause of missions, when this course brought upon them the denunciations of many of those with whom they had been associated on terms of great intimacy. Those with whom they had worshipped, and by whom they had labored in the erection of their log homes and churches, yea, those who had

stood together when the lives of their families were threatened by the savages, these men to whom their souls were knit in bonds that grew stronger amid severe trials and constant dangers, withdrew from them and called them hard names, because they believed the gospel should be preached to all nations, and that those who preached the gospel should in the language of the Bible, "live of the gospel."

The Baptists who sympathized with missions, offered in the Mt. Pleasant Association to withdraw from all formal connection with the Central Society (now General Association) and all other missionary organizations, if only the anti-missionaries would consent for them to give privately of their means to further the progress of Christ's kingdom.

But this privilege was denied them and so they went to themselves, and as they began to pray and work God began to bless them. When Uriel Sebree was but ten years of age he was left an orphan. He made his home in Boone county, Kentucky, with an uncle who took charge of the orphan boy at the death of his parents. Here he grew up to manhood.

He was made captain of a company of soldiers in the wars of that early day; was in the battle of the River Raisin, where he was taken prisoner.

He served in both branches of the Kentucky legislature.

He was twice entrusted with the command of bodies of troops sent to escort supplies to Council Bluffs.

For many years he was receiver of public money in the land office at Fayette, Missouri.

While thus conspicuous in his career as a citizen, he was far more honored by the people with whom he lived and labored in his religious citizenship. He was great among the Lord's people because he was servant of all. He withheld his hand from no good work. His time and means were regarded as the Lord's.

He stood firmly by those who advocated an aggressive christianity.

Hence he gained and held to the end of his life the esteem of his brethren; and his memory they hold as a sacred heritage. Upon the undying page of Zion's record he stands in the foremost rank of our pioneer laymen.

V.

ROLAND HUGHES.

Roland Hughes was a native of Kentucky, where he was born in 1790.

He came to Missouri when he was about twenty-nine years of age.

He lived and died in Howard county.

He was in the great conflict, among Baptists, on the question of missions. He was so firm, so influential, and so religious in his advocacy of an aggressive christianity, that he carried a majority of the church of which he was a member with the missionaries—the only church in the Association that had not a majority of anti-missionaries in its membership when the division occurred.

Though he possessed no great amount of property when he came to Missouri, he accumulated quite a fortune, and became a very liberal contributor to educational and other christian enterprises.

He gained a wide reputation for honesty and christian integrity.

He was probably the best known and most highly esteemed Baptist layman in Missouri during his life. His name is to-day greatly honored by all who are familiar with his life and labors.

VI.

HON. WILLIAM CARSON.

William Carson was born near Winchester, Virginia, May 14th, 1798.

He became a christian at the age of twenty-one, and soon thereafter made his home in Missouri.

He became prominent as a citizen of the young state he adopted as his permanent home.

For six years he filled the position as Register in the United States land office at Palmyra, Missouri.

For ten years he was a member of the Missouri legislature. For four years he served in the State Senate.

In all these various positions he maintained an unsullied



WILLIAM CARSON.

reputation. His christianity went with him in all the varied walks of life.

It is most of all in the christian life that this earnest and noble man shines as a grand character.

He aided in the organization of the Baptist church in New London in 1823 or 1824, and was in the organization of the Salt River Association in 1823. He filled the office of clerk in this association at its formation, and afterwards served as its moderator for twenty years.

He was a man who had the courage of his convictions. Though so much of his life holding office by the suffrages of the people, he did not hesitate to defend his principles as a Baptist when they were attacked.

When the Baptists were attacked through the press by even so formidable an antagonist as Rev. Dr. D. Nelson, Carson did not hesitate to enter upon the defence of his people.

He met that strong controversialist and gained a complete victory. And though the people represented by his opponent had all the advantage of educational institutions upon their side, with a strong backing in men and means from the east, yet the bold layman who, armed with the truth, met the titled clergyman upon his own field of theological controversy, soon saw the Baptists more strongly intrenched in the community than those who had so arrogantly claimed the territory.

Mr. Carson was present and participated in the organization of the Central Society.

When wise men were sought to decide upon the location of a Baptist college for Missouri, he was chosen one of that important committee; and, as we all know, our college was located at Liberty, Clay county, where it is destined to command the patronage of Baptists from all portions of the great Missouri Valley and become, before another half century has passed, the best equipped, best manned and most celebrated of all the great educational centres of the richest valley on earth.

He died at his home in Palmyra, November 3rd, 1873. He left the heritage of an unsullied name and the potent influence of a life given to the service of the Lord Jesus Christ.

VII.

DAVID H. HICKMAN.

Among all the laymen who have been prominent among Missouri Baptists, no one was ever more cordially loved than David H. Hickman. It was a pleasure even to many of those who were ambitious for preferment to confer honor upon him whom they so highly esteemed for his noble qualities of both head and heart. He was born in Bourbon county, Kentucky, November 21st, 1821.

His father moved to Missouri when David was but a boy and settled in Boone county, where his son remained through life. When he was sent to the legislature, he reflected honor upon his constituency. His manly integrity and modest christian bearing made him, among friends, the centre of influence, while his conduct was so noble that no man could despise him.

He was moderator of his own home association, The Little Bonne Femme, frequently.

In the way of christian beneficence he gave \$5000.00 to William Jewell College, besides aiding liberally and frequently in the building of other institutions of learning.

I have sought in vain for materials out of which to construct such a sketch as would do justice to the name of this good man. But, without data to construct such a tribute as he deserved, we know that he lived to a good purpose. He was among the few men who by his conduct proved the truth of his own statement: "The more I make the more I feel like giving to the Lord." Active, energetic, enterprising, he carried the quiet, and sterling enthusiasm of his nature into his church connection and stood as both a tower of beauty and strength in the temple of the Lord.

He had not attained to his 48th birth-day when he completed his mission on earth. And yet though called home when he had not attained to the full growth of his moral and intellectual manhood he had made a name that will live in the annals of Missouri Baptists through the coming ages. May our state produce many who like Hickman, shall so live and so labor that their names may be indissolubly linked with



DAVID H. HICKMAN.

those grand enterprises that never grow old. Age may weaken the power of thrones and cause republics to pass away, but he who builds into the walls of the christian temple has done a work that time will only make stronger. It is this work alone that abideth. The power of the Great Redeemer is pledged that they who die in the Lord are not only blessed, but that "their works do follow them."

The only imperishable work that human powers can effect is the elevation and moral development of the age in which we live and this can be done in no other way than through the power of the gospel of the Lord Jesus Christ.

VIII.

REV. WILLIAM CROWELL, D. D.

This distinguished preacher and editor and author presided over the General Association, when it met at Mount Nebo church in Cooper county in 1858. He was at that time editor of the *Western Watchman*, the Baptist periodical of Missouri.

He was the author of a work showing wide research and great ability, called the "*Church Member's Manual*." He discusses in that work the questions growing out of Baptist church polity with clearness and vigor. He, no doubt, differs in some points from others of our writers, but he certainly proves that he was a strong man and a careful student. He was no doubt much better adapted to the position as editor of some theological review than that of a weekly paper.

While he lacked that versatility of genius that is so necessary to the position of an editor of a weekly paper, he had strength of mind, was capable of making wide and thorough research, and wrote with great power when he had once mastered his subject.

Having labored for years in this field he found the fruits of all his toil scattered by the cruel hand of war.

He entered the pastorate farther east than Missouri and in a few years was called home to reap his great reward.

It was the privilege of the writer to know him for several years before he left Missouri. He was bold in the expression of his sentiments, but among all those who were then



Alvin P. Bacon

advanced in years, no one seemed to take greater delight in expressing encouraging words to young ministers than Dr. Wm. Crowell.

At that period of a young minister's life, when he leaves the college and first begins his public life, he needs encouragement more than at any other part of his work. And whatever may have been the stern and unrelenting characteristics of this great man in other respects, in this he certainly kindled a flame of love in my own heart that still glows at the mention of his name. Missouri never had living in her borders a man of more thorough culture and of wider scholarship. That he was withal a man of piety as well as firmness there can be no doubt. He rests from his labors.

IX.

A. P. WILLIAMS, D. D.

Dr. A. P. Williams, who presided over the General Association for four years, was born in St. Louis county, Missouri, March 13th, 1813. His father, Rev. Lewis Williams, was one of the most useful preachers of his day. He laid the foundation of much of the prosperity that the Baptists of Missouri to-day enjoy.

A. P. Williams was converted in his sixteenth year, and before he was eighteen years old he was ordained to the full work of the ministry.

He began his ministry without education. But his career shows what possibilities there are for young men of talent, energy and patient toil. He preached on Sundays, made rails for fifty cents a hundred to support his family, (for he married young,) and with these scanty resources he bought books and forced his way to the position of the most thorough and safe expositor of the word of God, that our state has yet had.

He was a preacher of great power. He not only instructed the people by his masterful expositions of the word of life, but he mightily convinced the masses and led vast numbers to Christ.

Dr. Williams was connected with much of the foundation

work among Missouri Baptists. He had much to do with the establishment of the Baptist churches in Lexington, Saint Joseph, Liberty and other important towns and cities.

He spent many years in Saline county where his mortal remains found a resting place.

The enlarged views of the Baptists in many portions of this fertile county are largely attributable to Dr. A. P. Williams and his son in the gospel, Rev. W. M. Bell.

Dr. Williams was an author of deservedly wide reputation. No man ever wrote upon the erroneous teachings of Alexander Campbell, who so thoroughly exemplified the antagonism of that system to the spirit of the gospel of Christ.

His work on communion has not had so large a circulation as his exposition of the teachings from Bethany, but it is a work of decided ability.

He had made himself quite a scholar. Though without the advantages of the schools, except as he found the fruits of collegiate culture in books, yet he was able to study the New Testament in Greek, and from this source often enriched his sermons and essays, not by a display of his learning, but by the fruits of his unwearied toil.

And yet was his power greatest where most his heart abided, namely, in the pulpit. Here his whole resources were at his command. Here he stood to plead with men. And here he ever stood, armed with the whole truth of God. He was not ashamed to draw all his wisdom from the one book which he had labored so long and so earnestly to understand. He was a gospel preacher.

He was suddenly called to his rest while in the very prime of a ripe manhood.

He was in his fifty-sixth year when his death was caused by a fall from his horse.

He was buried at Good Hope church, Saline county, where a monument marks the place of his sepulture.

X.

REV. NOAH FLOOD.

Noah Flood was born in Shelby county, Kentucky, June 14th, 1809.

He grew up in his native county having only such advantages as a country school, taught in a log house, could afford. When about 19 years of age he united with the Baptist church now located at Christiansburgh, in his native county.

When twenty years of age he came to Missouri, and, supporting himself by working at the tailor's trade, he continued to attend school. He became a pupil in Marion college, Marion county, Mo., an institution under Presbyterian control. While here he was licensed to preach by a church called Little Union. He at once began his work, and throughout North-east Missouri he continued to do the work of a pioneer evangelist for some time, and planted many churches.

He then entered Shurtleff college at Upper Alton, Illinois, where he had as his fellow-students, Rev. J.M. Frost of blessed memory in Kentucky, where he spent most of his useful life, and Rev. Samuel Baker, still the learned pastor at Russellville, Kentucky.

From college he went back to his native state. While there he was ordained to the full work of the ministry. He also there married Miss E. J. Ayers, a sister of Rev. Nathan Ayers, who was for years a most useful Baptist minister in Missouri.

In 1839 he returned to Missouri, where he was destined to remain through life.

He now settled in Callaway county, where there was probably the most determined opposition to the missionary spirit among the Baptists of any part of our commonwealth. He here fought over every inch of ground with those who had seemed to set their faces against carrying the gospel to the perishing, whether at home or abroad.

For some time he served as a missionary of the General Association, and by the aid he received from that body he was enabled to lay the basis for the present success of Baptists in Callaway and Boone counties.



NOAH FLOOD.

In spite of the opposition of those who, though claiming to be ministers of the gospel, denounced him before the people, he drew multitudes to hear him, and many were brought to Christ. He was a successful revivalist. His earnestness of soul and marked intellectual powers gave him the ears of the people, while his depth of love for souls caused many to give their hearts to him, and then when they heard again they turned to the Lord.

He was a man of positive convictions and of undaunted courage. He quailed before no man for fear of personal danger. He may not have been able always to preach without great fears, for in the pulpit he stood as an ambassador of Christ, but this only betokened his humility as a christian. He was a noble, honest, frank, generous christian. His whole heart was in his work. He sought only the glory of God.

Among all the heroic characters that adorn our Baptist history in Missouri, no grander man has ever found a grave in our soil than Noah Flood.

He had his striking peculiarities, but they all betokened a striking character, that scorned a little or mean thing, and admired a noble or generous deed no matter by whom performed.

He was buried in Richland church yard, in Callaway county, where his friends have erected a neat monument to his memory.

XI.

JUDGE R. E. McDANIEL.

Judge McDaniel was born in Prince William county, Va., March 9th, 1799. In 1841 he became a citizen of Missouri and in 1844 a resident of Saline county.

He was for years, before he left his native state, a member of the Baptist church. In the county of Saline he became the father of Bethel church, an organization that for many years was among the strongest of our people in the state, and which by the way has recently renewed its youthful vigor and is now a growing church, under the leadership of Rev. B. E. Harl. The church was organized in his house, and for a time had no

other place of worship but his barn, in summer, and his house in winter.

Judge McDaniel was one of the county justices of Saline county. He was among the most popular of her citizens.

His charity was only bounded by his opportunities and his means. He became a wealthy planter in the county and left to his children a large landed estate.

But he left a far richer heritage in the spotless character and well-known works of relief to the needy, and liberal contributions of time and money to the cause of Christ.

He traveled to almost any distance to attend the meetings of that missionary organization known as the Missouri Baptist General Association.

He was chosen moderator five times and presided with dignity and christian kindness.

He left a large family, some of whom are to-day actively engaged in christian work. His son-in-law, Rev. W. M. Bell, has done an immense amount of hard and poorly requited work in all Central Missouri.

Judge McDaniel's career shows how a man can be a successful business man, and yet maintain his christian character. He gained and held the confidence of all good men with whom he came in contact, and now all must honor his name for his genuine manliness and christian integrity. His life agreed with his professions.

Among the Baptists of Missouri, who honored him while he lived, his name will be kept as a perpetual exhibition of true christian manhood.

XII.

REV. X. X. BUCKNER.

Rev. Xerxes Xavier Buckner was born in Spencer county, Kentucky, February 20, 1828. His youth was spent upon a farm where he formed those sterling characteristics which distinguished his whole life.

He became a member of the Baptist church at Plumb Creek when about nineteen years of age.

He pursued his studies at Mount Washington Academy and at Georgetown College in his native state.



X. X. BUCKNER.

When he had entered the ministry he was soon invited to several prominent positions in Kentucky. But in spite of all these flattering calls he preferred Missouri and accepted a call to the pastorate of the church at Columbia, Missouri, in 1855, and from that time to the day of his death he continued a citizen of our state.

While at Columbia he had much to do with the establishment of Baptist (now Stephens) College for young ladies. He was himself president of the college for a time, and among his papers was found the first subscription lists to that enterprise.

Dr. Dulin truly said in a sermon at the time of his burial in Columbia: "His large views comprehended the importance of an institution of learning here. He conceived the idea of a Baptist Female College in Columbia, assisted in purchasing the property, and aided in inaugurating the departments of instruction."

He afterwards established a successful institution of learning at Boonville.

He then settled permanently in Kansas City. He was unable for years to preach except occasionally. But while engaged largely and successfully in business he was among the most energetic of all the workers in the Baptist denomination in the state.

He aided both by his purse and in giving time and labor, in re-establishing William Jewell College after the war. He gave largely to the endowment and also to ministerial education. The ministerial student never had a better friend than X. X. Buckner.

He presided as moderator at the meeting of the General Association at Clinton, in 1871, and before the next meeting he was stricken down by the hand of death.

He died suddenly at his home on the 19th day of January, 1872.

His work was finished while he was not yet beyond the prime of his manhood. The church mourned the loss of one of the best workers and the whole state felt that his place could not be filled.

I cannot resist the temptation to declare of Buckner, whom

I knew so well, and whom I regarded as one among my best friends, that he was as near a perfect specimen of genuine christian manhood as any man I ever met. He was genial and ever overflowing with good humor. He was practical and seldom equaled in his executive ability. He was fond of study and glad to render any aid to those trying to fit themselves for usefulness.

He knew how to be both pastor and layman. I never found in any man a more cordial and generous moral support than was given by Bro. Buckner when it was my privilege to be his pastor.

The work of the Lord in Missouri has continued to prosper since his death. And so must it ever prosper, for the head of the church is divine. But we lost one of our strongest human helpers when Rev. X. X. Buckner was called to his glorious reward.

XII.

HON. JOHN B. WORNALL.

This prominent Baptist layman, and devoted laborer in the vineyard of the Lord, was born in Clarke county, Kentucky, October 12, 1822. Before he had arrived at the age of two years, his parents changed their location and became residents of Shelby county, Kentucky.

Their home was in proximity to Birk's Branch church, of which Rev. Geo. Waller was then pastor. This useful man of God often made Mr. Wornall's house his temporary home while in that neighborhood. The leading theme of conversation was the christian religion. At that time Baptist churches were much divided upon the question of missions. Young Wornall heard constantly the discussions concerning the duty of christians to carry the gospel to the nations. He heard some declare that the Lord would attend to that matter in His own good time and in His own way without any help from man. He heard others who declared that the love of Christ constrained them to tell to all the world how exceedingly great and precious the Saviour of men is, and that by the preaching of the gospel the world is to be brought to Christ.



J. B. WORNALL.

The sympathies of his father were with the anti-missionaries, but when at the age of seventeen John B. was converted, the mother went with her boy and they two became members of the missionary Baptist church.

The preaching of Rev. Geo. Waller must have been "in demonstration of the spirit and of power," for in every part of both Missouri and Kentucky, where the writer has lived and labored, he has found people who look to him as their spiritual father.

John B. Wornall was trained in his youth by a mother well informed in the Scriptures. She knew well how to unfold to her boy the treasures of wisdom found in the Bible. She was not only a woman of genuine piety, but so well established in the faith that she trained her son to a careful understanding of the doctrines peculiar to Baptists. The best theological school in the world is found in the home of a pious and intelligent christian mother.

We find in this early teaching the secret source of Mr. Wornall's firm adherence to the principles of the gospel.

After he had become a man in middle life, a popular preacher and pastor was betrayed into a temporary departure from those principles that Baptists defend, but by the firmness and unwavering integrity of Jno. B. Wornall and some others the church was saved from disintegration and still lives to bear testimony to the truth.

In 1844 the family left Kentucky and settled on the farm now owned and occupied by Mr. Wornall. There was then but one house where Kansas City now stands. The Indians were the occupants of the country. There were, of course, many hardships to be endured, but by patient endurance trials and difficulties were overcome and the development of the resources of the country brought society and wealth.

In 1860 Mr. Wornall was chosen a member of the board of trustees of William Jewell College. He has been continued in that position ever since, and for fifteen consecutive years has filled the office of president of the board.

In 1869 he was chosen to represent the counties of Jackson, Bates and Cass in the Senate of Missouri. The state

having been redistricted, he was chosen a second time as the State Senator from Jackson county.

In his senatorial career he did good, earnest, honest work for his constituents.

While in Jefferson City, as an officer of the state, Mr. Wornall did not forget his obligations as a christian. He was constant in his attendance at church and aided, both by his moral influence and by his purse, in the establishment of the Baptist cause in our state capitol.

Mr. Wornall has been one of the largest contributors to the endowment of William Jewell College. In addition to these large donations, he has aided liberally in all missionary and Sunday School work.

For two years he presided over the Missouri Baptist General Association. He was a good officer and retired with the confidence and esteem of his brethren, greatly increased by his official kindness and faithfulness.

May the Lord grant unto him many years in which he shall be made happy by seeing the work that is dear to his heart flourish yet more and more.

XIV.

LEWIS B. ELY.

This brother, a universal favorite among the Baptists of Missouri, was born in Frankfort, Kentucky, May 18th, 1825: His father, Benjamin Ely, brought his family to Missouri in the spring of 1838. When the church in Carrollton was organized, the father of Lewis Ely was one of the constituent members. And before the son, whose life is merely sketched in this paper, had reached his sixteenth year he was converted to Christ and baptized into the fellowship of the same church. Rev. W. C. Ligon, whose name is associated with many of the first things in Missouri Baptist history, was then pastor.

In 1840, young Ely became a "store boy" in the house of Capt. Wm. Hill, at Hill's Landing on the Missouri river. Four years afterwards the establishment was moved to Carrollton, and two years later Mr. Ely became a partner with his former employer. He continued in business with Captain



L. B. ELY.

Hill until his death in 1862, when the full control of the business fell upon Mr. Ely. He purchased the interest of the deceased partner and continued the mercantile business until 1875, when he retired from active connection with any business. He still has means employed in business, but does not himself assume the active management of the house.

In 1844 there was but one Sunday School in Carroll county. This was held in the court house in Carrollton, there being no house of worship in the place. It was a union school, but Mr. Ely became a member and remained connected with it until it grew into the Baptist Bible school, still holding on its way of usefulness in that city.

For more than twenty years Mr. Ely was the superintendent of this school. And when his active denominational work made it necessary for him to surrender the leadership there were others prepared to conduct it in a successful way. He still regards himself a member of the school—teaches a class when at home, and, after forty years' faithful service in that one place, has the same zeal, only enlarged and quickened, that he had in his first love of the work. He once said in a note to me: "If I have had any growth in grace, or usefulness in the Master's vineyard, it has been chiefly in connection with this school or has grown out of it."

In 1868 or 1869, he was placed upon the board of trustees of William Jewell College. The wisdom that led to the appointment of L. B. Ely as a member of this board must have come from God. By this means our brother became familiar with the work and wants of that institution, and was in 1877 induced to undertake the difficult task of raising fifty thousand dollars additional endowment for the college.

This is perhaps the only case on record of a man of large means, when at an age that most successful financiers seek rest and quiet enjoyment of their earnings, surrendering all active connection with business matters and undertaking the arduous labor of raising an endowment for a college.

But with the energy of his full grown manhood, with consummate skill born of his own good sense, with an amount of talent as a public speaker that astonished most of all those who had known him in his earlier years, and with a per-

sistency that yields to no difficulties but issues in certain success, he traversed the state, working all day and traveling at night, until he had secured the fifty thousand dollars, and a sufficient margin to cover all contingencies.

It was a long and laborious task. As we all know it well nigh cost him his life. He came out of this work a wreck of his former self.

Rest and care, travel and the best of medical attention have in part restored his former vigor. The prayers of the Baptists of Missouri, who love him most sincerely, are offered in his behalf, and he is now rapidly, as we trust, gathering strength for some other work needed in the advancement of the Savior's kingdom.

Mr. Ely has never filled any civil office, nor has he ever been a candidate for any office.

For a number of years he was president of the Missouri Baptist Sunday School Convention; for fourteen years moderator of the Missouri Valley Baptist Association; for fifteen years the Corresponding Secretary of the last named body; and for three years the presiding officer of the Missouri Baptist General Association.

On the 30th day of September 1849, Mr. Ely was married to Miss Martha Herndon. She was a devoted christian, a true helpmate, and a faithful companion. She died September 7th. 1862. Since the death of his wife Mr. Ely has given his whole life to the care of his four living children, to business and the work of the good and great Master.

The services of this active and prudent brother have been of inestimable value to the Baptists of Missouri. He has by word and example quickened and enlarged the liberality of thousands in our churches. He has stirred the zeal of the pulpit and made success possible in money and enterprise that but for his timely words and generous aid would have languished and died.

I would speak of his contributions to missions and education, but he solicited me not to do so.

May the Lord in his great mercy to his people long spare the life of this brother, is the prayer of all christian people.



W. POPE YEAMAN.

XV.

REV. W. POPE YEAMAN, D. D.

William Pope Yeaman, the fifteenth moderator of the Baptist General Association, like so many others whose lives are meagerly sketched in this paper, is a native of Kentucky. He was born in Hardin county, May 28th, 1832.

At the early age of nineteen he began the practice of law, and in a few years gained distinguished honors in his chosen profession.

About the time he entered upon the legal profession, he was married to Miss Eliza Shackelford, who still remains by his side a faithful counselor and constant sharer in all the duties of his varied life.

After nine years of successful practice at the bar of human justice, Mr. Yeaman laid down the honors and emoluments of that profession and gave himself to the gospel ministry. He was ordained to the full work of the ministry at Calhoun, Kentucky, where he stood at the head of the legal profession.

Having labored successfully as pastor at Nicholasville, and Covington, Kentucky, he was called to the pastorate of the Central Baptist church of New York City, and there at once took rank among the ablest Baptist ministers of the metropolis, and that too, though the Baptist ministry of that city is fully equal to that of any other denomination of christians.

But our interest in Dr. Yeaman begins with his settlement in Missouri in 1870.

His labors in this state began with his pastorate of the Third Baptist church of St. Louis. Under his leadership, the church began at once to show such an aggressive spirit as it had never shown before. The membership increased with wonderful rapidity.

Dr. Yeaman's remarkable ability as a preacher and platform speaker were at once recognized by the Baptists of Missouri.

The fact that he acknowledged an obligation resting upon him to give some portion of his time and labor to the general interests of the denomination of christians with which he was identified by church fellowship, and by the thorough convic-

tions of his mind, and the warmest affections of his heart, at once made him a general favorite with Baptists all over the state. This devolved on him an immense amount of labor. He was called upon to dedicate churches, and address colleges and schools upon all public and important occasions. These addresses, both in their preparation and delivery, demanded great labor, and consequently an immense draft of nerve and brain force. This work had all to be done in addition to the pulpit and pastoral labor of a large and growing city church.

While he was thus working beyond the strength of most men, the *Central Baptist*, the only medium of communication among the churches of the state, became seriously embarrassed because of financial difficulties, and Dr. Yeaman was appealed to by its friends to give his aid lest the paper should be compelled to suspend. He at once came to the rescue and, with what business men would no doubt have called recklessness, put all his savings into the paper, and, though already much overworked, he became its co-editor and proprietor.

Had he consented to let the paper die, and invested the money he put into that enterprise in lands in Missouri, or in lots in St. Louis or Kansas City, he could to-day have been financially in very comfortable circumstances. But then, as ever since, the wants of the Baptist cause, which is the cause of Christ, were to him as the call of God, and he "conferred not with flesh and blood."

And yet further, when the Baptists of America had resolved to make the centennial of our republic an occasion for an offering to the Lord, for his manifold blessings upon his people, and especially because the Baptists had been the honored instruments through which God had given the priceless boon of soul-liberty to our people; and when Missouri Baptists had decided to join in this grand movement and make an effort to more fully endow our college, there was no man among us to whom this work could be so fitly committed as W. Pope Yeaman.

The educational commission, an organization of Baptists in the east, by which the grand movement was originated, selected Dr. Yeaman as the vice-president for Missouri. In

this official connection with the parent society he was a member of the advisory committee for the south.

He attended the meeting of this advisory committee in Nashville, Tennessee, in the spring of 1875, and aided largely in starting the work in the southern states.

As stated above the Baptists of Missouri, recognizing the wisdom of educators in the older states, in the selection of Dr. Yeaman as the leader of this work in Missouri, placed him at the head of the centennial work in our state. He was made chancellor of William Jewell College and as such the financial management of the college was placed in his hands.

The emoluments of the office were by no means great, but the work involved was immense. The question of the honors was left to posterity.

Unfortunately the want of harmony among the Baptists of the state, caused this effort to meet with only partial success. But it threw upon him who had the burdens to bear an immense amount of labor and anxious care. He was until October 1876, pastor of the third Baptist church of St. Louis, editor of the *Central Baptist*, and chancellor of Wm. Jewell College. During this period of time he was for six consecutive years moderator of the St. Louis Association, was connected with the missionary board of that association, was a trustee of Wm. Jewell College, except when acting as chancellor, and a member of the executive board of the General Association. In no one of these positions was he a mere figure-head. He attended the meetings of these various boards and often did most of the planning for efficient work, as well as a full share of the work itself.

Any one, who has the least conception of the labor necessary to any one of these positions, will wonder that both mentally and physically he did not break down much sooner, and far more seriously than he did. Nor did the churches and ministers show any disposition to relax their demands for college addresses, dedicatory sermons, or public lectures, upon any and all occasions when a plausible excuse was afforded for calling upon Dr. Yeaman.

Before Mr. Yeaman had been appointed to any official position in connection with Wm. Jewell College, the faculty

and trustees of that institution, recognizing his worth, conferred upon him the honorary degree of doctor of divinity. No college in the land has ever given such a degree upon one more worthy. He has honored the title and the wisdom of the institution conferring it.

In 1877 Dr. Yeaman was elected moderator of the General Association, a position to which he has been re-elected at each annual meeting since.

He was also the year following the meeting of 1877 the president of the State Mission Board, and at the meeting of the General Association held at Mexico in 1878, owing to the illness and consequent absence of the corresponding secretary, he prepared and presented the report of the board to the body. In November 1878, he resigned the presidency of the board, after having been elected its corresponding secretary.

The mission work of the General Association was in a state of chaos. Little work had been done, and that little had not been paid for. It would be impossible in the limits of this paper to trace the causes that had brought about the lack of interest on the part of Missouri Baptists upon the subject of state missions. And had I the space to state here even what I know as to these causes, it might not be profitable to record all the facts. There was much to discourage the board, and little, outside the promise of the glorified Redeemer, to encourage them.

Dr. Yeaman was placed at the helm, by the board, and to him, more than any other human instrumentality, the denomination looked for order to come out of confusion, activity out of apathy, and efficiency out of a work that seemed in the last stages of decay.

And now before he had matured his plans for developing the spirit of missions in the churches, and before means could be procured to pay the missionaries for their labors in the field, there were unfortunate spirits in the state who began a more fierce and relentless attack upon the corresponding secretary and the board, than ever before since the days when the anti-missionaries split off from the Baptists and settled down to die beneath the deadly tree of indifference.

To this opposition, to the bitter and venomous words, to

the accusations of the misuse of funds, to the baseless fabrications about attempted tyranny over the brotherhood, the corresponding secretary and the board made no reply. They felt that the brethren of the state knew them, and that these unprincipled and wicked attacks would soon recoil upon the heads of those who originated them. For a year and a half (or more), they continued their work, while Dr. Yeaman as corresponding secretary, was assailed and the board was hampered by these fabrications of disordered brains, and compelled to remove the influence of false accusations.

At last the board yielded to the requests of brethren, who were not its members, and instructed Dr. Yeaman, in connection with its president, to prepare a "Vindication." The paper was prepared by the corresponding secretary, approved by the board, and published at their own private expense.

The result was at once seen in a large increase of revenue for missionary purposes. At the meeting of the General Association at Carrollton that body approved the action of the board in publishing the "Vindication," and heartily endorsed that document. That year the board reported over five thousand dollars raised, and a good work done in aiding feeble churches and in general missionary labor, while by the next year the amount had gone beyond eleven thousand dollars.

For two years Dr. Yeaman gave only a part of his time to the work of the board, yet such was the power and magnetism of his appeals, that out of the chaos of 1878, he brought the work of state missions, before the meeting of 1881, to the position of grandeur and importance second to that of no state in the union. And the truth would be but half told, and our brethren, who have not been closely identified with this work, left in the dark as to a most important fact in the life of our beloved moderator, were I not to state, that after the "Vindication" was published, he never made allusion to the opposition when he could avoid doing so.

He went forward with his work, pleading for the destitute and the missionaries who preached to them, making no reference to the hard things said about him. And so wonderfully has the Lord blessed the work of state missions that

now the most fitting comparison would be that the General Association is like a grand train of cars moving across our state, while the opposition reminds one of a common cur dog, standing behind a burnt hedge, barking at the train.

After leaving St. Louis Dr. Yeaman resided for two years, or more, in and near Glasgow, Mo. He was, while here, pastor of Glasgow and Roanoke churches, when the state mission board did not require all his time.

The churches in the southern half of the old Mt. Pleasant Association decided that they could work more efficiently in a separate organization, than to continue in an Association embracing so large a territory as was then included within their bounds. A new Association was formed, taking the name of Mt. Zion, from the church where the organization was effected. Here again Dr. Yeaman was made the presiding officer of that young but vigorous body of Baptists.

Men are by nature and by culture adapted to various duties. Dr. Yeaman is a born presiding officer, and his long experience, and thorough knowledge of parliamentary law, have made him a master in the art. He presides with ease and dignity, holding the body to the subjects under discussion with such gravity and manliness that all are pleased, though they know they are under the strict surveillance of law.

Dr. Yeaman was elected one of the vice-presidents of the Southern Baptist Convention at its meeting in Lexington, Ky., in 1881.

His fine personal appearance and distinguished abilities have ever drawn the attention and won the admiration of those who have come in contact with him.

Those of us who know the sacrifices he has made, the tempting offers of prominent pastorates that he has declined, in order that he might remain in Missouri and prosecute the work of state missions, feel that to pass them over without any reference, would be an act of palpable injustice.

May his health, so shattered by persistent over-work, be restored, and may the Lord long spare him to Missouri Baptists, is the prayer of many thousands who sincerely love him for his work's sake.

CORRESPONDING SECRETARIES.

BY REV. G. W. HYDE.

Receiving my appointment at the semi-centennial meeting to write sketches of the Corresponding Secretaries and Secretaries (Rev. W. M. Bell declining to render the service on account of ill-health and for other reasons) for the "Jubilee Volume," I have been necessarily greatly hurried in my work. I fear, therefore, it will be very unsatisfactory to the denomination, as it has been to myself.

The original constitution of the Central Society provided for both a recording and corresponding secretary, but as far as the records go there seems to have been no appointment of a corresponding secretary for several years. It is true that at the first annual meeting of the Society held at Bethlehem church, in Boone county, commencing June 3, 1836, "Eld. Anderson Woods was elected *general agent* to preach throughout the state, and promote the objects of the Society." Eld. Kemp Scott received a similar appointment at the second annual meeting held at Mt. Moriah church, in Howard county, June 2-4, 1837. Neither of these brethren, so far as I know, received any stipulated compensation for their services. Eld. Noah Flood was appointed general agent in 1840 at a salary of \$400.

But neither of the three above mentioned brethren, was called *corresponding secretary*, nor was he so regarded.

R. S. THOMAS.

So far as my information extends, Rev. R. S. Thomas was the *first* corresponding secretary of the General Association.

He is so recognized in the minutes of 1840, and must have been appointed in 1839 or earlier.

The reader is referred to brother Burnham's paper in this volume for facts regarding the life of Prof. Thomas.

LELAND WRIGHT.

Bro. Wright was born in Virginia, but, having been left an orphan at an early age, he came to Missouri to live with his uncle, Uriel Sebree. This excellent gentleman furnished his nephew a home, and facilities for acquiring an education, and employed him as clerk in the United States Land Office. In this employment Bro. Wright acquired a taste for legal forms, which led him afterwards to study law and be admitted to the bar. In this profession, he might, like his brother, the eloquent advocate, Uriel Wright, have attained great success, but a strange failure of his voice wholly disqualified him for public speaking. Thenceforth, Bro. Wright has employed himself in farming, teaching or book-keeping, or insurance, in which last business he is now engaged.

Bro. Wright has been twice married. His first wife lived but a short time. His second wife, who was Miss Catherine Hughes, a most estimable lady, still lives to aid her husband in every good work, and to encourage her son and two daughters in the faithful service of the Saviour whom they have chosen and worthily follow. Though often afflicted by death and other sorrows, she rejoices in the goodness of God and the steadfastness of his love.

While residing in Palmyra, Bro. Wright gave his heart to God. He was baptised by a "Christian" preacher; but a fuller acquaintance with the tenets of that sect led him soon to unite with the Baptists, with whom he has ever been in the fullest accord. Having entered the service of Christ, he took broad views of christian life and duty, and has ever sought in every way to be useful in his Saviour's cause.

A man of great modesty, he would furnish none of the information needful for this sketch; he yet yielded to the call of duty whenever he heard it. Therefore he consented to fill the office of corresponding secretary of the General Association for the years '44-'49, '53, '65 and '66. He was also secretary in '45, and '47-'49. This was wholly a labor of love with him, no pecuniary remuneration then being customary, and he did it well; but the removal of the board to Columbia rendered it impossible for him to continue in the office, but he has cher-

ished for the work of the General Association an undiminished interest, and has aided it to the full extent of his ability.

But Bro. Wright has not allowed one department of christian endeavor to exhaust his energies. The Sunday school, general home missions and foreign missions have all been dear to his heart; and to him more than to any one else has been due the fact that the Fayette church has for many years regularly observed the monthly concert of prayer for the spread of the gospel throughout the world, and is to-day very liberal in its gifts to this divine cause. And in all that concerns the welfare of his church there is no one more interested and more ready to help. Though now an old man, his heart is young and fresh. Long may he be spared to bless his Saviour's cause.

For this sketch I am indebted to Bro. M. J. Breaker.

WADE M. JACKSON.

Fayette, the county seat of Howard county, still holds the house of John Jackson, where, more than fifty years ago, Thomas Fristoe, Ebenezer Rogers and Fielding Wilhoite met and prayed over the religious destitution in Missouri. That meeting resulted in the grand conception of the Missouri Baptist General Association. Having been conceived in Howard county the General Association established here its headquarters, and for more than thirty years its executive board was located in Fayette. The board was composed of some of the wisest and best men in all that region of country, and among them was Wade M. Jackson.

Bro. Jackson was born in Fleming county, Kentucky, December 3, 1797, and came to Howard county, Missouri, in 1824, and fell asleep in Jesus March 22, 1879.

He was a man of large physical stature, being about six feet two inches tall; and his mind and heart were in proportion to his body. By occupation a farmer, he so successfully prosecuted his calling that he amassed quite a fortune. He served his fellow citizens as magistrate, as county judge and legislator. He was a man of strong common sense, and in the true acceptance of the term, well educated. Like his distinguished brother, Gov. Claiborne Fox Jackson, he was a man of great courage, great determination and of wonderful impetuosity.

Though not converted till forty-one years old, yet he became a very earnest and faithful christian. For many years he was quite constant in his attendance upon the sessions of the General Association, and was also for years one of the most efficient members of the executive board, and all the time a most liberal contributor to its treasury. He was secretary in 1843, '44 and '50, and corresponding secretary of the board from 1850-52 inclusive.

Bro. Jackson was also a great friend and patron of education. Though not a college-bred man himself he believed in offering the best educational advantages possible to the rising generation. For many years he was a self-sacrificing trustee of William Jewell College, riding often to Liberty on horseback to attend the meetings of the board of trustees. He was also a friend and patron of Mount Pleasant College.

Bro. Jackson left a large family of sons and daughters, who most worthily follow in the footsteps of their venerated father. His last days were calm and peaceful, and he met the last summons, which came suddenly, with great joy.

SAMUEL C. MAJOR.

It is not often that a small church like Fayette contains such a noble trio as Wade M. Jackson, Leland Wright and Samuel C. Major. They were all not only active supporters, for long years, of the General Association, but were members of its executive board, and great burden-bearers for Jesus' sake. Samuel C. Major was for a time president of the executive board and served as corresponding secretary from 1854 to 1858 inclusive.

No one who ever saw Bro. Major could forget him. About six feet four inches tall, not stout but well made, clean shaven, a full head of hair standing erect, with pleasant address, and great kindness of manner, he made a pleasant impression upon all with whom he came in contact.

Bro. Major was born in Franklin county, Ky., August 26, 1805. In 1826 he came to Fayette and lived there till his death, which occurred *March 13, 1880. He was honored by his fellow men with several offices of trust and profit. He was justice of the peace for thirteen years, was mayor of Fayette several times, was receiver in the land office

four years, and was public administrator of the county nearly forty years. He was a man of unfeigned modesty, strict integrity, genuine friendship and devoted piety. Though not a man of much means, he was distinguished for his hospitality and was generous to a fault.

He joined the Baptist church at Fayette during a protracted meeting, April, 1843. He deeply regretted putting off his return to God so long, but most diligently sought to "redeem the time." Few men have been more faithful to God, their fellow men and their families.

A TRANSITION.

A feeling of dissatisfaction at the manner of conducting missionary operations in the state and also as to results had disturbed the minds of the brethren, and had caused much discussion during the years 1856 and 1857. General missionaries or agents had been appointed to visit the district associations to urge co-operation and increased benevolence. A. P. Williams was appointed general agent in 1857, at a salary of \$1,000, to canvass the whole state south of the Missouri river, and Eld. Nathan Ayers, at a salary of \$500, for one-half his time in Northeast Missouri. Both these brethren did efficient work.

Eld. Ayers reports that he had canvassed twenty counties in Northeast Missouri, visited sixty churches, spent actually in the field 178 days, preached 181 sermons, baptized twenty-seven converts, witnessed the reception of 261 persons into the churches, and received \$134.85 for the General Association.

A. P. Williams reported: "I have ranged through nineteen counties, attended five District Associations, visited forty-three churches, baptized sixty-eight candidates, witnessed 168 conversions, preached 301 sermons, collected \$419.93 for the General Association, traveled 1,543 miles and held eight protracted meetings."

I make this apparent digression in my work simply to show how things were done in those days.

But it was not till the session of 1858, at Mt. Nebo church in Cooper county, that the office of corresponding secretary and general agent was united. The fifth recommendation of the committee on co-operation, A. P. Williams, chairman,

reads: "We recommend the appointment of a corresponding secretary, who shall be a collecting and missionary agent, and devote his whole time to the service of the General Association." After much discussion this was adopted.

The board first tendered the corresponding secretaryship to E. S. Dulin, in June, 1858, being impressed that he was the man for this important post. But both he and Rev. Wm. Price, of St. Joseph, declined the position. At the session of 1859 the executive board, in its report, says though they have failed to find their man, they "approve the plan and would still urge its importance. There is no estimating the good that, under the blessing of God, may be accomplished by the energies of one intelligent, pious mind, wholly devoted with tongue and pen to the accomplishment of infusing into the hearts of the Baptists of Missouri a proper missionary spirit. We are led to urge this policy from the success attending it in other states." The board goes on to state what good results have flowed from adopting such a policy, as recommended, in Kentucky. Nathan Ayers was the *first Corresponding Secretary* who united the office of secretary and agent and conducted the business as it is done now. This was in 1859.

NATHAN AYERS.

As indicated above Nathan Ayers was the first corresponding secretary who conducted the business as it is now done. He held the office for one year, 1859-60.

In his report he complains of lack of means and lack of men qualified for their work, "of want of appreciation of the importance of the work," and of the ignorance and suspicions of the brethren, and then adds emphatically: "We believe also that there are honest-hearted brethren who believe that the General Association is a *mighty wheel* to roll over them and deprive the district associations of power and grind them to powder, and therefore they are in favor of withdrawing their co-operation for fear of being *crushed*. It is painful to know that this obstacle lies in the way of many wilfully, who have no cloak for their sin, but ignorance of the transactions of the General Association." We cannot forbear adding that a quarter of a century after the above report was read and adopted, and after a thousand things have occurred to illustrate the import-

ance and glory of state missions, still there are found some few men like these described by Bro. Ayers.

Nathan Ayers was born of Baptist parents, in Kentucky, February 22, 1808. He was converted when a boy and baptized at Old Forks of Elkhorn church. Quite early he felt God had a work for him to do in the world, and he began to exhort his schoolmates and others to become reconciled to God. By diligent study he qualified himself to teach school, which vocation he followed more or less all his life. In 1828 he came to Missouri and bought land in Marion county. He returned to Kentucky the following year and married Miss Mary R. Richmond December 17, 1829. For several succeeding years he lived alternately in Kentucky and Missouri, but in 1841 he removed to Missouri to remain. He settled again in Marion county, bought a farm and united with Pleasant Hill church.

In 1847 he was elected pastor of Union church, to succeed the venerable James Taylor, who, by reason of the infirmities of old age, had resigned the church. Union church calling for his ordination, this service was attended to in July, 1847, Elders Wm. Hurley and James Taylor composing the presbytery. He was pastor of several other country churches, and served them most faithfully and efficiently. Bro. Ayers did a grand work in Northeast Missouri for many years. He was a warm-hearted, generous, noble man.

W. J. PATRICK.

Wiley J. Patrick was born in Macon county, Mo., Jan. 3, 1840. His father, Wiley J. Patrick, was a Kentuckian. His mother was raised in Baltimore. When quite young his parents moved with him to Hannibal, Mo. A part of his childhood was spent in Illinois. From his fourteenth to his twenty-first year he labored upon a farm in Monroe county, Mo., going to school during the winter months. He also taught school for several years in his early manhood.

In 1862 he professed conversion and was baptized by Eld. A. C. Goodrich into the fellowship of Salem church, in Monroe county. Here he was ordained and held his first pastorate. After his conversion, wanting to make the most of life, he went to Wm. Jewell College and most diligently

improved his opportunities. After leaving college he became missionary of Bethel Association. In 1866, after conducting many successful revivals within the bounds of Little Bonne Femme Association, he settled as pastor over New Salem and Nashville churches in Boone county. After the meeting at Roanoke in 1866, Bro. Patrick was made corresponding secretary and so continued for a year. Under the board that year Chas. Whiting labored as general evangelist south of the Missouri river, and T. W. Barrett north of the river.

From 1868 to 1870 he was pastor in Jefferson City. During this latter year he was pastor in Fulton. In 1872 he again became missionary of Bethel Association; and then pastor at Providence and Union churches. In 1873 he was chaplain of the Missouri Senate, and in 1874 bought an interest in the *Central Baptist*, and became one of its editors. In 1876 Bro. Patrick became missionary of Salt River Association. Shortly afterward he entered the pastorate of Mill Creek, Curryville, Salem and Pisgah churches, where he still continues to labor; in the meantime, he has been pastor at Indian Creek, Spencersburg and New Hope.

He was first married to Miss Lizzie A. Withers in 1866. He was married the second time to Miss Amanda E. Ustick in 1875. Bro. Patrick was indicted under the new ("Drake") constitution in 1865, for preaching the gospel without taking the famous, or rather infamous, test oath.

Bro. Patrick is at present a member of the state mission board, a member of the board of trustees of William Jewell College, and has for years been the efficient and beloved moderator of the Salt River Association. He is a man of devoted piety, of earnest conviction, of great energy, and is one of the most successful pastors and preachers in the state. He has been greatly blessed of God and honored of men.

JESSE A. HOLLIS.

Early left an orphan, J. A. Hollis fought his way through many difficulties until he reached one of the most honored and useful positions among men. He was one of the most cheerful, kind-hearted, noble men that ever lived. Of English parentage, he was born in Fairfield county, South Carolina, December 13, 1824. During his boyhood he was clerk in a

store in Columbia, S. C., until he gained enough money to pay his way at school. At sixteen years of age he moved to Utica, Mississippi, where he lived several years. Accumulating considerable means he set his heart upon obtaining a collegiate education. Accordingly he entered Georgetown College, Kentucky, from which he graduated with honor in 1852. In September following, he entered the Covington Baptist Theological Seminary, but this institution suspending soon afterward, he returned to Utica, Mississippi. Shortly after his return he was called to the pastoral care of the Utica church. In September 1853, he married Miss Arzelia Echols, of Jackson county, Mo.

In 1854 he was ordained to the gospel ministry at Utica, Miss., and in the same year came to Jefferson City, Mo., where he became pastor of the Baptist church. Here he was pastor till 1856. In the meantime he and his wife taught school. During the winter of '55 and '56 he served the Missouri State Senate as chaplain. In 1856 he was elected principal of the Baptist Female College, Columbia. He remained in this school till 1859. He also served the Baptist church in Fulton as pastor during '58 and '59. In '59 he was elected president of the Baptist Female College at Lexington, Mo., where he remained till '63. During this period he served the Mound Prairie church, Lafayette county, as pastor. In 1865 he was called a second time to the presidency of the Baptist Female College, Columbia, and so remained till the day of his death.

While exercising the duties of college president he was also pastor of the Columbia church from 1865 to 1867. His death was quite sudden. Thus passed away one of our best educators, best pastors and most useful men.

He was corresponding secretary in 1867.

JOHN M. ROBINSON.

John M. Robinson has spent nearly the whole of his ministerial life in Missouri, a period of nearly thirty years. He is a man of brains, and, as a public speaker, deservedly ranks very high.

He is a native of Fayette county, Kentucky, having been born there November 3, 1827. He was baptized by Dr. R.

T. Dillard into the fellowship of David's Fork church in his native county, at nineteen years of age. He was licensed to preach in 1849, and in February, 1854, was ordained to the full work of the gospel ministry by Elders Dillard, W. M. Pratt, B. E. Allen and P. T. Gentry. He removed to Missouri shortly after his ordination, and began his ministerial labors at New Salem church, in Boone county, in November, 1854. Early in January, 1855, he became pastor at Little Bonne Femme and Nashville churches, both in Boone county, where his labors were highly appreciated and greatly blessed.

For awhile he merchandised in Columbia while serving contiguous country churches. Bro. Robinson has always been a great friend of education, serving as trustee for several years of William Jewell College, and also as curator of Stephens College. He gave a good deal of his time and means to this latter institution, and at one time was manager of the boarding department. He served the General Association as corresponding secretary, from 1868 to 1870 inclusive, very efficiently. For years he was moderator of the Little Bonne Femme Association, taking the most active interest in its missionary operations. He generally attended the General Association, and for several years was a member of the executive board. In 1882 Bro. Robinson went to New Mexico, where he still remains as pastor of the Socorro Baptist church.

W. R. ROTHWELL.

William Renfro Rothwell was born in Garrard county, Ky., Sept. 2, 1831. He was the son of Dr. John Rothwell, of Callaway county, Mo. Both of his parents were Virginians of British stock. His father moved to Missouri shortly after his birth. He is a brother of Thos. P. Rothwell, M. D., of Mexico, Mo., and also of Ex-Congressman G. F. Rothwell, of Moberly, Mo. He graduated from the University of Missouri in 1854, with the first honors in a class of ten members. In 1874 his *alma mater* conferred upon him the degree of D. D.

Dr. Rothwell has been an exceedingly busy man all his life. In 1854 he was principal of Elm Ridge Academy in Howard county, and held this position two years. He was then called to Columbia to become the first president of

Baptist Female College (now Stephens College), and after one year's service there he was elected to succeed Dr. Wm. Thompson as president of Mt. Pleasant College, Huntsville, Mo. In 1860 he was ordained a minister of the gospel, and was for several years the beloved and successful pastor at Huntsville and Keytesville. He was corresponding secretary of the General Association for about a year—from about January, 1871, to January, 1872, and was secretary in 1862-3. He showed great zeal in his secretarial work, and his letters in the periodical press and his reports were marked for strength and gracefulness.

In 1872 Dr. Rothwell was elected professor of Moral Philosophy and Theology in William Jewell College, which position he still holds. He was also chairman of the faculty for some time. A man of deep-toned piety, of broad sympathies, of ardent love and friendship, of graceful public speech, and withal of meek and modest bearing, W. R. Rothwell stands in the first rank as a preacher and educator in our Missouri Baptist Zion.

B. T. TAYLOR.

Brooking T. Taylor was corresponding secretary of the General Association from February to October, '73. He found the board greatly embarrassed with debt, but by dint of herculean efforts did much to put a hopeful phase upon missionary endeavor in the state. He was born in Franklin county, Ky., March 12, 1823. His parents, Brooking and Ann Taylor, were Virginians. He was converted in his sixteenth year, and from the happy hour of his espousal to Christ, felt constrained to tell the old, old story of Jesus and his love. He entered Georgetown College in 1843, and took his A. B. degree in 1851, and A. M. in 1860.

Bro. Taylor was ordained in December, 1851, and shortly afterward became pastor at Columbia, Ky. Afterwards he was pastor at New Castle, Ky., at Owensboro and Henderson, Ky., and Urbana, Ohio. He became pastor at Columbia, Mo., in 1872; at Fulton, in 1877; and at Brownsville, in 1882. Since then he has been pastor at Aullville, in LaFayette county, and County Line, in Pettis county.

Bro. Taylor is a man of ardent temperament and of strong

conviction, and whatever he undertakes he does with all his might. He is an uncompromising Baptist, and believes all others are in radical error. Doctrinally, he is among our strongest men, as he is also among our best preachers. He has held a large number of important debates, and has most ably defended the Baptist faith. He is also a strong and vigorous writer, contributing largely to the denominational papers, and bringing out in book form "The Infidel's Confession," some years ago. He is a warm friend, genial companion, humble christian, and pants to be always doing something for the honor of the Master. May many years of usefulness still be before him.

JOSHUA HICKMAN.

The subject of this sketch was born in Mason county, Kentucky, March 16, 1826. He was converted when a boy of twelve years, and was shortly afterward baptized into the fellowship of Mayslick church by Rev. Dr. A. D. Sears. In March, 1850, during the pastorate of that favorite Kentucky preacher, Dr. S. L. Helm, he was licensed to preach, and invited, immediately, to preach once a month to the church. He became a student of the Western Theological Institute at Covington, Kentucky, in September, 1850, while Dr. S. W. Lynd was president, and continued there a little more than a year.

Bro. Hickman came to St. Joseph in the fall of 1851, and remained for about a year, preaching very acceptably to the First Baptist church. While in St. Joseph, yielding to the call of God and his brethren, he was ordained to the gospel ministry in 1852. Soon afterward he moved to St. Louis county where he preached continuously for nearly thirty years, serving most acceptably the churches at Fee Fee, Salem, Chesterfield, Antioch and Bernard street in St. Louis.

Bro. Hickman is a strong, clear preacher, and his labors have been greatly blessed in the conversion of sinners. He was corresponding secretary of the General Association in 1872, and also in 1877 and 1878. For one year Bro. Hickman was general agent of the *Central Baptist*. He is now pastor in the town of Cape Girardeau and is still abundant in labors for the good cause.

S. W. MARSTON.

S. W. Marston, D. D., was born in York county, Maine, July 23, 1826. During youth and early manhood he wrestled with many adverse influences, but being of a determined mind he pressed vigorously on, conquering every difficulty. He studied in academies in Maine and New Hampshire, and for four years in New Hampton Collegiate and Theological Seminary, graduating with honor from the latter institution in 1852. He was baptized in 1847 in Medway, Mass., by Rev. Abner Mason; was pastor at Brookfield in 1852, but his health failing he went south in 1853. In a short while he returned to Middleborough, Mass., and taught there two years, preaching in the meantime at New Bedford in the same state. He afterward taught at Greenville, Ill., and in the Burlington University, Iowa. In 1860 he occupied the pastorate at Plainfield, Ill. In 1865 he moved to Missouri and took charge of the Boonville Institute. In 1868 he was called by the Missouri Baptist Sunday School Convention, E. D. Jones, President, to take charge of its interests as missionary secretary. He gave five years' hard work to this convention, during which time he organized an auxiliary Sunday School Convention in every one of the sixty district associations in the state. He was also instrumental in greatly increasing the number and efficiency of the Sunday schools in the state. In October, 1873, Dr. Marston became superintendent of state missions for Missouri, an office corresponding to corresponding secretary. In 1876 he was appointed by Pres. Grant U. S. Agent for the 57,000 civilized Indians in the Indian Territory, whose affairs he managed in a very satisfactory manner. In 1879 he was appointed by the American Baptist Home Mission Society, superintendent of freedmen's missions in the south, and in August, 1881, the Society made him district secretary with headquarters in St. Louis, which position he still holds. He is a painstaking and laborious worker, and is very efficient in whatever he undertakes. Though now somewhat advanced in age he is a tireless traveler and thoroughly devoted to his Master's work.

J. D. MURPHY.

John D. Murphy, grandson of Rev. Lewis Williams, the pioneer preacher, and nephew of A. P. Williams, D. D., was born upon a farm in Franklin county, Mo., February 3, 1835. He was converted in 1850, and baptized into the fellowship of Providence church by A. P. Williams. He began to preach at sixteen years of age, and upon his nineteenth birthday was ordained a preacher at New Hope church in Franklin county. Preaching here as pastor for about a year and a half, he accepted a call to become missionary of the Saline Association in 1858. He continued in Saline county for about seven years, serving Zoar, Heath's Creek, Good Hope and Fish Creek churches as pastor.

In 1865, Bro. Murphy removed to Boone county, and became pastor at Rochepoint and Walnut Grove. He remained in Boone county seven years, serving, besides the above mentioned churches, Mt. Gilead and Mt. Pleasant in Howard county, and Big Lick church in Cooper county. In 1872, Mr. Murphy accepted the call from the church in Mexico, Mo. Here he continued five years, and did much faithful, efficient work.

In 1876 he was called to Bryan, Texas, and continued there two years, performing much acceptable service. In 1878 Bro. Murphy returned to Missouri, and accepted the Carrollton church, where he remained for some years. From here he was called to Ft. Worth, Texas, and has lately entered upon a pastorate at Ft. Scott, Kansas. In 1878 Baylor University, Texas, conferred upon Bro. Murphy the honorary degree of D. D., which he wears with becoming modesty. He was corresponding secretary of the General Association for a part of the year 1876.

Bro. Murphy's labors have been wonderfully blessed in the conversion of souls, few men being more successful as soul-winners than he. He is also a fluent speaker, logical reasoner and has contributed quite largely to the denominational newspapers of the country.

W. POPE YEAMAN, D. D.

Of the present corresponding secretary, W. Pope Yeaman, who has so long and so efficiently served the General Associ-

ation, I will not write, since his distinguished ability and faithful services are set forth in this volume under the head of moderators, by Dr. J. C. Maple.

In the preparation of these sketches I want to publicly acknowledge my indebtedness to R. S. Duncan, from whose "History of Missouri Baptists," I have gleaned much valuable information.

RECORDING SECRETARIES.

BY REV. G. W. HYDE.

The resolution of the General Association, which authorized the preparation of the sketches of the corresponding secretaries, requested the same author to present sketches of the recording secretaries. Such as it has been possible to obtain are given below in the chronological order of their service :

R. S. THOMAS.

Prof. Thomas was not only the *first corresponding secretary* of the General Association, but he was also the *first secretary* in 1834. He also served as secretary in 1841 and 1853. As ample justice has been done his memory elsewhere in this volume we will add nothing more.

WILLIAM WRIGHT.

Prominent among the lay members (I don't like to use this word, but am forced to do so for lack of a better one) who were in the original constitution of the General Association in 1834, was William Wright. In fact his name heads the list.

He was born in Madison county, Virginia, in 1797. He was the oldest brother of Leland Wright, of Fayette, and the distinguished attorney-at-law, Uriel Wright, of St. Louis. He was raised a merchant and prosecuted this calling until 1819 or 1820, when, owing to the great financial crisis, he failed. He came to Howard county, Missouri, in the fall of

1825, and, after spending one year upon a farm, moved to Fayette, where he kept a hotel for several years. About the year 1830 he was appointed by President Jackson, register of the land office at Palmyra, to succeed Hon Wm. Carson, also one of the most prominent Baptist laymen of that day. He held the land office for ten or fifteen years.

Bro. Wright was an intelligent man, of good education, of fine business qualifications, and of warm and ardent friendships. Dr. J. P. Shropshire, Col. Thos. L. Anderson and other prominent citizens of Palmyra still speak of him with the warmest affection. He was converted about the year 1831, and united with the Baptist Church in Palmyra. He was made clerk of the church and deacon, and served the church most actively and efficiently. So prominent was he in his association he was employed sometimes to write the "circular letter" to the churches, an honor that was not often put upon a private church member.

About the year 1843, Bro. Wright, with his family moved to Yazoo City, Mississippi; where he, together with his daughter, Mrs. Dr. Kidd, and his son, John Miller, died within three days of each other with that dreadful scourge of the south land, yellow fever, in 1853.

Bro. Wright was secretary of the General Association at its second session, in 1835, and also in 1842; and no man perhaps ever served the body in that capacity more faithfully or efficiently.

DR. G. M. BOWER.*

Dr. G. M. Bower was born in Fauquier county, Virginia, December 12th, 1790, and emigrated when quite a young man to Kentucky. He served as assistant surgeon and captain in the war of 1812. He was married to Martha M. Crockett, of Jessamine county, Kentucky, January 26th, 1815, and a few years afterward united with the Baptist church at Georgetown, then under the pastoral care of Wm. C. Buck, D. D.

Losing his wife, he was married a second time to Catharine A. Long, of Woodford county, and removed to Missouri the

*For the facts of this sketch I am indebted to Dr. J. T. Williams.

following year. He settled near Paris, Monroe county, where he remained until his death, November 17th, 1864.

Dr. Bower was a man of decided convictions and fervent piety. He was always interested in his church, and, when the pastor was absent, often conducted the services himself. He was a constituent member of the General Association, and often attended its meetings afterwards, contributing by his presence and means to further the good cause. He opposed the anti-missionary faction with all his might, and until his death, took unabated interest in the cause of missions.

He was a popular man among the people, and, taking a deep interest in the political affairs of the country, was elected to Congress in 1843 and served two years.

He was clerk of the General Association at its third meeting, at Bethlehem church in Boone county, in 1836.

WM. CARSON.

Hon. Wm. Carson was secretary of the General Association for two sessions, viz: 1837 and 1840. But as he was moderator for two sessions the reader is referred to the article on moderators for a sketch of his life.

W. M. QUINCE.

The records say that this brother was secretary in 1838. I have written to several of the oldest living members of the General Association, and also made public inquiry through the columns of the *Central Baptist*, but as yet I have not been able to ascertain any facts regarding him. If such a man ever lived, although forgotten by men, he is not forgotten of God, but his record is on high and God will hold him in everlasting remembrance.

JORDAN O'BRYAN.

Jordan O'Bryan was born in Chatham county, North Carolina, September 17th, 1794, and lived there till twelve years of age, when he moved to Hopkins county, Kentucky. He there made a profession of religion at the age of sixteen, and joined the Baptist church called Flat Creek. He was united in marriage with Mary E. H. Taylor, which union was blessed in the birth of nine children. He moved from Kentucky to

Howard county, Missouri, in 1817, and moved thence shortly afterward to Cooper county.

After Brother O'Bryan came to Cooper county he became an active, earnest member of the Mt. Nebo church, with which church he held his membership twenty-five years. He was a constituent member of Concord Association, and was made clerk at its organization. In 1824 he read a circular letter before the Association upon the scriptural argument for the support of the ministry, which seemed to make a deep impression for good. He took strong grounds for the missionary cause in Mt. Nebo church, at the time of the "split" from the anti-missionaries, and, with Mrs. James Hutchison and others, contended earnestly for the truth. He was also an earnest friend of Wm. Jewell College.

Jordan O'Bryan was a devoted christian and a friend to the poor and sick. For years he rode twenty-five miles to church. He was often the arbiter of troubles in the church and neighborhood. When Boonville church was constituted he went into the organization, and labored faithfully to promote its welfare until his death, March 14th, 1858.

Mr. O'Bryan, was a soldier of the war of 1812 from Kentucky, and fought in the celebrated battle of New Orleans with General Jackson, after which he was discharged and walked back to his home in Kentucky. He served several terms in the lower house of the State Legislature, and also in the State Senate. He was clerk of the General Association at its meeting at Big Lick church in 1839.

WADE M. JACKSON.

Wade M. Jackson was secretary in 1843, 1844 and 1850, but as we have already written something of his life under corresponding secretaries we will omit any further notice of him here.

WM. M. McPHERSON.

Wm. M. McPherson was born in Boone county, Kentucky, in February 1813. His father died when he was quite young, which event devolved upon him the care of his widowed mother and a family of small children. While discharging this duty in a manly, noble manner he was yet able to obtain the ele-

ments of a good education, and while teaching school he prosecuted the study of law so successfully that he was admitted to the bar at twenty-one. He first practiced law at Burlington, Kentucky, and moved thence to Helena, Arkansas, in 1836. He remained here five years, removing to St. Louis in 1841, where he continued to live till his death in 1872.

Mr. McPherson was a man of commanding presence, and was a born leader among men. He possessed a fine private library and made good use of it. He was largely instrumental in building the first railroad to St. Louis, and was also one of the chief actors in securing the construction of the great bridge at St. Louis. He was president for a time of the bridge company, and also of the North Missouri Railroad, and was quite prominent in the establishment of the Bellefontaine Cemetery,

Mr. McPherson was a man of decided convictions, and when he became a Baptist he most heartily and joyously espoused the tenets of our faith. He was baptized by Rev. I. T. Hinton into the fellowship of the second Baptist church, St. Louis, January 8th, 1843. Thenceforth he became prominent in his church and in the councils of his denomination in the state, and throughout the country. It was largely through his influence that the house of worship at the corner of Sixth and Locust streets was constructed; Mr. McPherson giving to this enterprise more than \$6,000.00. Just previous to his death, in answer to an inquiry as to his future hopes, he said, "I think I stand on granite." These noble words of assurance are inscribed on his tombstone.

Mr. McPherson served the General Association as secretary at the sessions of 1846 and 1855.

M. F. PRICE.

Milton F. Price, clerk of the Association in 1851, 1852 and 1857, was born in Fayette county, Kentucky, March 6th, 1806; was baptized into the fellowship of the Mt. Vernon church, in August, 1833, and died at Aullville, in Lafayette county, Missouri, March 27th, 1877.

Bro. Price was married March 21, 1837, to Miss Margaretta Bishop, of Lexington, Kentucky, and in the fall of 1839 moved

from Fayette county, Kentucky, to Lexington, Missouri. Shortly after his settlement in Lexington he began to consider the welfare of Zion, and busied himself in hunting up the few scattered Baptists in the town in order to organize them for work. He found several kindred spirits, and the result of their talking and praying and planning was that the Lexington church was organized the latter part of 1839. Bro. Price was largely, if not mainly, instrumental in effecting this organization. His widow and Mrs. Wm. B. Waddell are perhaps the only surviving members who went into the original organization.

Soon after the church in Lexington was organized, Bro. Price, hearing of the zeal and success of Rev. A. P. Williams in Cooper county, sent for him to come and hold a meeting. He came in January, 1840, and held a grand and successful meeting, in which many souls were converted. This meeting led the church to call Bro. Williams as pastor: he accepted and soon afterward settled in their midst.

Bro. Price was a diligent student of the Bible, superintended the Sunday School for years, and was a faithful deacon and church treasurer. He also assisted in the constitution of the church in Aullville, and became an active deacon and Sunday School superintendent there. After his death the Aullville church spoke of him as "an able counselor, a zealous worker and a good man; learned in the scriptures and able in their defense."

S. B. JOHNSON.*

This brother was secretary of the General Association in 1854. Though we have made repeated and diligent efforts, we have been able to learn very little regarding him. Though an ordained minister he did not engage very actively in the duties of the ministry, but devoted himself mainly to teaching. About the year 1858 he taught in the Baptist Seminary at Palmyra with Bro. John T. Williams. For awhile he was associate editor of the *Western Watchman*. He removed from Missouri to Illinois and settled on a farm near Alton. He

*For this brief memorandum we are indebted to Bro. J. T. Williams.

afterward removed to St. Louis, and died there in 1880 or 1881. He was a genial, good and gifted brother.

DANIEL READ.

Daniel Read, LL. D. did not remain long in Missouri, but while here took an active interest in all our denominational enterprises. He was pastor for several years of the Second Baptist church in St. Louis, and did a good work while there. He was secretary of the General Association in 1856, and generally attended its sessions.

Dr. Read was born in Orangeville, N. Y., April 11, 1825. He was educated at Madison University. After completing his college course he settled as pastor of the Big Flats church, N. Y., where he was ordained to the work of the ministry. He next became pastor of the Medina church, after which he came to St. Louis to take charge of the Second church. In 1856 Dr. Read became president of Shurtleff College, Illinois. He was instrumental in placing this old institution upon a more solid foundation than ever. In 1873 Dr. Read resigned the presidency of the college and accepted the pastorate of the First Baptist church of Williamsburg, N. Y. He is a most genial companion and friend, a learned preacher, and successful and useful pastor.

REV. W. M. BELL.

Wm. Mitchell Bell was born in Richmond county, Virginia, July 23, 1823. Quite early in life he was left an orphan. When a youth of tender years he came to Cooper county, Mo. He served as clerk with several mercantile establishments. Having no one to see after his morals specially he grew up to be a wild and wicked young man. Being of a vivacious temperament he sowed his "wild oats" with a lavish hand.

In November, 1844, he was married to Miss Mary N. McDaniel, daughter of Judge R. E. McDaniel, of Saline county, who has made him a faithful wife for forty years. In the fall of 1846 he was converted under the labors of Dr. A. P. Williams, and by him baptized into the fellowship of Bethel church, Saline county, Mo. This church licensed him to preach in 1848, and in 1850 called for his ordination, so earnest and successful had he been in the Master's service.

Bro. Bell has labored successfully as pastor of a number of churches in Saline county, and his pastorates, as a rule, have been quite long. He has also labored quite successfully as an evangelist in different localities. For many years he has been the efficient and beloved moderator of the Saline Association. He has also served for a long term of years as trustee of Wm. Jewell College, and has always been an active member of the General Association. He was clerk from 1858 to 1860 inclusive.

EDWIN W. STEPHENS.*

Edwin W. Stephens, editor and proprietor of the *Columbia Herald*, was born in Columbia, Missouri, January 21st, 1849. He is the only son of Hon. James L. Stephens and Amelia Hockaday Stephens. Mr. Stephens, the subject of this biography, was reared and educated in Columbia, graduating at the State University in 1867. Soon after completing his studies at the university, he entered Jones' Commercial College, St. Louis, Missouri, where he completed his collegiate courses, adding to his literary attainments a thorough business education. Returning to Columbia he entered the newspaper business, purchasing in 1870 a half interest in the Boone County *Journal*. In 1871, the year following, he changed the name of the paper to the *Columbia Herald*, which name the paper has borne ever since. In 1872 he became sole proprietor of the *Herald*, which he enlarged and greatly improved, making it one of the largest and most popular country newspapers in the state. Mr. Stephens was married September 26th, 1871, to Miss Laura Moss, daughter of Col. James H. Moss, of Columbia, and grand-daughter of Judge Warren Woodson. Mr. Stephens has been a curator of the State University, and is at present a curator of Stephens College. He is a deacon of the Baptist church, and is at present a member of the Missionary Board of the General Association.

Although young in years, comparatively speaking, few men of the state have accomplished more in the same length of

*This sketch is mainly taken from the "History of Boone County."

time. The *Herald*, which he has mainly built up, affords splendid evidence of his energy, ability and good management. To say that it is one of the most powerful and influential institutions in Boone county is no flattery of Mr. Stephens, whose labors to that end are not only known but appreciated by his numerous patrons. Devoted to his profession, earnest in his efforts to promote the welfare of the people of Boone county, consistent and true to his principles, he has earned and received the active support of the people regardless of politics or opinion. With a bright future before him and a past history of which he may well feel proud, he can rest assured of the kind support of a generous and appreciative public.

With the exception of 1875, when he did not attend the association, Bro. Stephens served as secretary from 1871 to 1878 inclusive. He is a fine reader and in every respect made a good officer. Though a man of great modesty he has on several occasions taken part in the debates of the body, and has shown himself a clear thinker and a ready and able speaker.

MANLY J. BREAKER.

This brother was born at New Berne, North Carolina, March 9th, 1850, but was reared mainly in South Carolina, where his father had previously lived. He belongs to a preaching stock. His grand-father, and other members of the family have given themselves to the ministry of the word.

Brother Breaker prosecuted his studies at Wofford College, South Carolina; Washington University, St. Louis; William Jewell College and the Southern Baptist Theological Seminary; of which latter institution he is a full graduate.

He was converted at Spartanburg, South Carolina in 1865, and baptized by his father into the fellowship of the Baptist church at that place. He married Miss Mary Timms of Liberty, Mo. His first pastoral work was performed at Glasgow where he remained several years. He then entered upon the presidency of Mt. Pleasant College, but this he resigned to become pastor at Fayette. To Fayette and some neighboring country churches Bro. Breaker has preached for years,

except three months that he devoted to the Baptist church in Austin, Texas. The church at Fayette has prospered greatly under Bro. Breaker's pastorate, as have the country churches that have enjoyed his labors. He takes a deep interest in missions. He is an active member of the General Association and of the Southern Baptist convention. He is a clear thinker, a hard student, a ready debater and a vigorous writer, frequently enriching the columns of our religious papers with his articles. He was clerk of the General Association in 1875.

J. T. WILLIAMS.

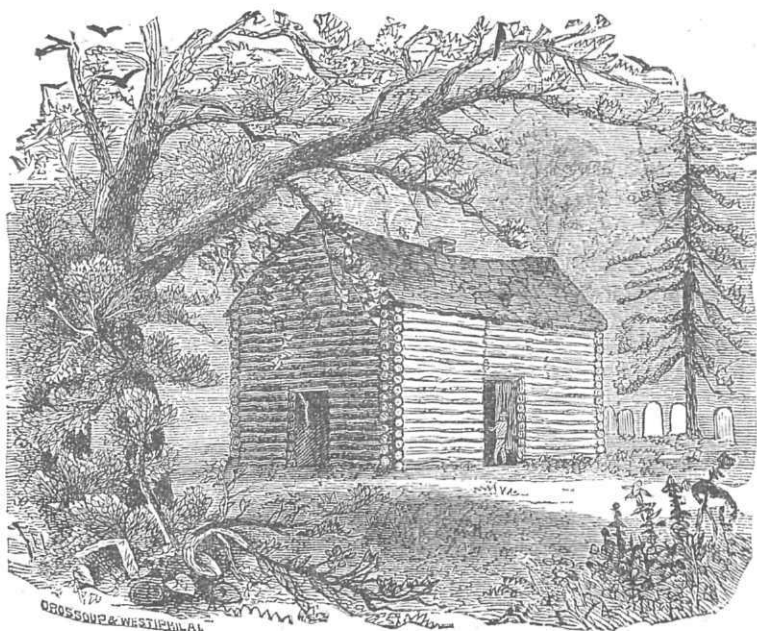
John T. Williams, D. D., the present faithful and efficient secretary of the General Association, has served that body longer than any other man. He was first secretary in 1861, and then from 1865 to 1870 inclusive; and then from 1879 to the present time; in all, thirteen years.

Dr. Williams was born in Accomac county, Virginia, March 19, 1826, and with his father's family came to Missouri in 1836. He professed conversion in 1844 and joined the church in Hannibal, Mo. Feeling called of God to preach the gospel, and desiring to fit himself for this highest of earthly vocations he entered Georgetown College, Kentucky, and after remaining there five years graduated in 1852. He then spent one year teaching in the Maysville Institute in Kentucky, and for the next four years taught in Bethel College, Palmyra, Mo. He was licensed to preach by the Georgetown, Kentucky church in 1850, and was ordained in 1853 by the Providence church in Marion county, Mo.

While teaching in Palmyra he was the devoted and successful pastor of Bethel church in Marion county, Mo.

Bro. Williams removed to Louisiana, Mo., in 1857, and established the Louisiana Seminary, and served the Louisiana church as pastor. In 1860 he removed to Columbia and accepted the presidency of Baptist Female College. Here he continued for five years, teaching and successfully running the college through all the dark days of the war without intermission. He was also pastor of the church in Columbia during this period. In 1865 he resigned his positions in Columbia, and, returning to Louisiana, was elected president of

the Baptist College. Here he toiled for eight years as pastor and teacher. In 1879 he united his energies with Wm. Ferguson's to build up and enlarge the influence of the *Central Baptist*, and succeeded beyond the expectations of his most ardent friends. The paper has ever since been upon a firm, solid foundation. In January, 1881, at the earnest solicitation of the church, Bro. Williams entered the pastorate at Paris, where he continues to this day, laboriously working in the Master's vineyard. Bro Williams has for several years been an active member of the State Mission Board, an earnest trustee of William Jewell College, and one of the trustees for Missouri of the Southern Baptist Theological Seminary. Bro. Williams is universally regarded as one of the leaders in our great denomination in Missouri, and is one greatly esteemed and loved for his sterling qualities of head and heart. Lagrange College conferred upon him the degree of D. D. in 1884, which honor he wears with becoming dignity and modesty.



OLD BETHEL CHURCH HOUSE—CAPE GIRARDEAU COUNTY.

"Bethel church, though the second organized, may be regarded as the first permanent church organization in Missouri; the first (Tywappity) having become defunct not long after it was gathered; and from Bethel church, directly or indirectly, sprang all the churches that composed the first association." — *Duncan's History of the Baptists of Missouri*.

PRESENTATION OF CANE TO REV. W. POPE
YEAMAN, D. D., MODERATOR.

BY HON. H. C. WALLACE, AT MARSHALL, OCTOBER 21, 1884.

The history of Baptists, in the country west of the Mississippi river, now known as Missouri, formerly "Upper Louisiana," is, indeed, an inspiration; commencing in the 18th century, in 1796, when the country was under the control of the French government and the Roman Catholic was the established religion, prior to the cession of the country by France to the United States,—a small, but heroic band of true-hearted Baptists, exposed to all the hardships of pioneer life, erected the standard of the cross, emblazoned with "Soul Liberty," in the howling wilderness, surrounded by savage Indians and environed by priestly intolerance. Here, and under these circumstances, were organized the first churches, and erected the first church buildings, other than Catholic, ever organized, or erected, west of the great "father of waters." Among those early teachers and defenders of the faith, as we hold it, were: Elders, John Clark, David Green, Thomas Johnson, James Kerr, and Thomas R. Musick; and later, Elders James M. Peck and Jas. E. Welch, whose memories we recall on this Semi-Centennial occasion with pride and thankfulness to God, for the great work they were enabled, by his strength, to inaugurate in these ends of the earth. These men were as thoroughly missionaries, as those engaged now in disseminating the truth among the bigoted populations of Italy, Mexico and South America. The first house of worship erected in this territory, except by Catholics, was by the *Bethel Baptist church*, in what is now Cape Girardeau county, a short distance south of the present site of Jackson, its county seat, in 1806, of hewn-poplar logs. This venerable structure, long known as "old Bethel church," after resounding for over a half century with the sound of

the gospel and the voice of prayer and praise, has been torn down, and its timbers are being destroyed by the hand of man and the ravages of time. And whilst Baptists are, perhaps, of all people, most averse to connecting any idea of superstition, or sacredness, to mortal man, or material objects, we have deemed it, not inappropriate, on this Semi-Centennial occasion of Baptists in Missouri, now grown to near a hundred thousand in numbers, having procured a piece of the timber from which this first Baptist church was erected in said territory, to cause it to be fashioned into a walking cane, to be presented to you, Bro. Moderator, as a *memento* of the noble Baptist men and women whose piety and zeal prompted them to the erection of this temple of God in the wilderness, and who laid so well the foundations of our Baptist faith and Baptist brotherhood. Please accept, Bro. Moderator, this token, without costly appendage, becoming the simple mode of life of our fathers, and small in intrinsic value, but rich in historic interest, as a slight testimonial of my appreciation of your arduous, effective and self-sacrificing labors in the cause of missions in Missouri. Its body is of poplar from the "old Bethel church,"—whilst its head is cherry, recently from our forests, cemented by this silver-band, emblematic of brotherly love,—thus uniting the *past* with the *present*, as our meeting does this day.

May the pleasing and inspiring associations connected with its history, give the *spiritual man* moral comfort and support in the further prosecution of your ministerial and missionary labors, and its material structure sustain and support the steps of your *physical man* through the remainder of your earthly pilgrimage.

RESPONSE OF DR. YEAMAN.

My Honored Brother:

It would be sheer affectation in me, did I not express my great gratification at this another symbol of the affectionate esteem in which my collaborators in this General Association hold my work as a member and as presiding officer. In accepting this cane as an historical emblem, my mind naturally and pleasantly reverts to the highly ornamental

cane presented to me by the ministers of this body a few years since as an expression of personal esteem. May the two in my hands be constant reminders of the personal affection and historical ties that should ever bind the members of this body in the fellowship of labor and love.

PRESENTATION OF GAVEL TO THE MODERATOR AT MARSHALL, OCTOBER 21, 1884.

BY REV. W. H. WILLIAMS, D. D.

Bro. Moderator:

"I have a pleasant duty to perform at this time, and I beg that this body pause a few moments that I may reveal my mission.

"This vast gathering marks an epoch in our denominational history in Missouri.

"This association was born of the consuming desire on the part of christian men to give the gospel to the destitute.

"Sincere love to God and man led that little heroic band of eighteen ministers and twelve laymen to gather fifty years ago in Callaway county, to devise some plan for the more rapid and general diffusion of gospel light. They met with bitter hostility within and without. The story of their struggles is a record of patient suffering, noble endeavor and strong faith.

"Our covenant-keeping God marked their tears, heard their prayers, and prospered their toils.

"Half a century ago the Baptists of Missouri numbered about 6,000 members, 150 churches, and about 80 preachers. Now they have in round numbers 100,000 communicants, 1,400 churches and 1,000 ministers. The first contribution of the General Association amounted to \$69.25. Now its annual gift to State missions approximates \$15,000.00. Within the State of Missouri it commissions fifty missionaries who bring up to this meeting the joyous report of the conversion

of scores and hundreds through their labors. Under these circumstances it is fitting that we should make this our golden anniversary an occasion not of vain glory, but of grateful joy, and I may be pardoned for the desire to contribute something to the visible interest of this meeting.

“Along with other brethren who were in attendance at the Semi-Centennial meeting in Callaway county during the last summer, I visited the ruins of old Brick Providence church, where the General Association was organized. Amid those ruins there lay a pillar of cherry wood, which had in part sustained the building. A fragment of this pillar was secured by our venerable brother, Jeremiah B. Vardeman, and placed in my hands, and out of that piece of wood this gavel has been made. Were this wood gifted with the power of speech, it could tell with thrilling interest of scenes both joyous and painful in the early history of our people in this state. It may, however, serve as a suggestive memento of these things. Of all people who live or who have ever lived upon the earth, none have greater reasons than the Baptists of Missouri to ‘thank God and take courage.’

“It is certainly not my wish that the gavel presented this body by Dr. Maple, should fall into disuse, but I have thought that, with his permission and that of the Association, it would be appropriate on this special occasion, at least, that this body shall act in obedience to the tap of this fragment of wood taken from the spot where the Association was born. Hoping that such permission will be granted I now through you, Bro. Moderator, present to this body to hold and keep until its centennial gathering, this unpretending ensign of the honorable position which you hold.”

DR. FORD'S RESPONSE.

Rev. S. H. Ford, LL. D., of the *Christian Repository*, was invited by the moderator of the General Association to respond in behalf of the body, which he did in his characteristically felicitous and eloquent manner.

A CANE PRESENTATION TO DR. J. C. MAPLE.

At the request of Rev. Dr. W. H. Williams of the *Central Baptist*, the moderator of the General Association presented to Dr. J. C. Maple, president of the state mission board, a handsome walking stick made from a relict of the timber of the old Brick Providence church, where the General Association was organized in 1834.

To the presentation speech by Dr. Yeaman, Dr. Maple, though entirely surprised, and suffering physical indisposition, responded in a brief and touching acknowledgment of the complimentary recognition of his services as an officer of the board, and pledged his heart to keep sacred the trust as a historic memento of the rise and progress of the General Association.

REV. J. C. MAPLE.

To present the name of Dr. Maple is not to introduce him to the Baptists of Missouri. His name with them is like that of a familiar friend.

The hosts of Baptists assembled at Marshall, Missouri, in 1884 to celebrate the Semi-Centennial of the Missouri Baptist General Association cannot soon forget the beloved pastor of the First Baptist church of that city. His urbanity, untiring energy, generous hospitality and genuine solicitude for the happiness of all in attendance upon that memorable occasion have embalmed him in the memories of those of them who shall survive to attend the greater gathering in 1934, to celebrate the centennial of our beloved association; then will his name be pronounced in terms and tones of affectionate veneration.

Joseph C. Maple was born on the 18th day of the eleventh month of the year of our Lord, 1833, in the county of Guernsey, in the state of Ohio—a little more than a year before the birth of our General Association, of which he is now, and has been for years a leading and influential member.

He was educated at Shurtleff College in Alton, in the state of Illinois. From that institution he graduated on the 25th

day of June, 1857. When he entered college he was a licensed Baptist preacher ; the church of which he was then a member had thus called him to consecrate his gifts to the work of the gospel ministry when he was but little more than nineteen years of age. The subsequent life and labors of the preacher attest the divine guidance of the church to the chosen vessel of honor.

In October, 1857, at the call of the church at Cape Girardeau, Missouri, he was regularly ordained to the work of the gospel ministry, and settled as their pastor in the same month. He remained in this important field until 1864, where, in the pastorate and as school teacher, in times that tested men's prudence and taxed their wisdom, he was eminently useful and gained for himself a name and an influence, the force and lustre of which the changes wrought by the hand of cruel war nor the mutations of time have served to efface or even dim. It was during this period that he won the heart of Miss Sarah E. Juden, to whom he was married on September 28th, 1858. This lady of rare personal attractions, with the accomplishments of culture and christian adornments, has been through all the toils and trials of the pastor's life a sympathizing wife and help-companion. Her enlightened church enterprise, her comprehensive perception of the mission of christianity, together with her tender attentions to the afflicted, and loving ministrations to the poor, have given her a right to a place among the eminent women of the church, and the truest esteem of those with whom and for whom she has labored in the name of the Lord, the son of Mary. Would that all of our christian women knew that there is honor in christian work !

In the month of August, 1864, Mr. Maple went to Kentucky. The war between the states was raging in the bitterness of intensified sectionalism ; family was arrayed against family, father against son and brother against brother ; general business was suspended and the news from fresh fields of consanguine conflict supplied the thought, feeling and impulse of each day ; yet such was the personal prudence and evangelical spirit and teaching of Mr. Maple in his new field that many souls were won from sin to salvation. Such

was the impression he made in Kentucky at this time that he was called to the pastorate of the first Baptist church in Owensboro, Kentucky, which office he accepted and into which he was inducted the 1st of January, 1865—three months before the angel of peace smiled upon a torn and tired republic, of one race and one blood, riven and ruined by the demon, sectionalism.

The church at Owensboro was, at the time of Mr. Maple's pastorate, second to no other church in that state in the elements of importance and influence. Many men and women of talent and culture were in the membership and congregation. The pastor thoroughly sustained himself and his work. The Lord blessed his labors. The church grew and christianity was strenghtend.

On the 1st day of April, 1870, Mr. Maple retired from this pastorate and he and Mrs. Maple returned to Missouri, leaving behind them multitudes of Kentucky friends.

In June, 1870, Mr. Maple accepted a call from the First Baptist church in Kansas City. In that city of varied interests and marvelous growth, his pastoral labors, which were abundant, were abundantly blessed for the space of two years. Since then he has been pastor at Chillicothe, Springfield, and again at Cape Girardeau—at the call of the church that would take no denial—at Mexico and Marshall. Each of these pastorates bears testimony to the ability, prudence and consecration of the beloved pastor.

During the second pastorate at Cape Girardeau, Mr. Maple was invited by the curators of Stephens College to the presidency of that institution, owned and fostered by the General Association. This position of usefulness and honor he declined, that he might not be drawn away from his life-work—preaching the gospel.

While pastor at Mexico Mr. Maple was commissioned by the Governor of Missouri to represent the state at the World's Exposition at Paris, France. From Paris he extended his trip through much of Europe. In this tour he was not a mere "looker-on in Venice," but a student of nature, man, art, society, science and religion. The readers of the *Central Baptist* cannot soon forget the rich and instructive letters from their

beloved brother while he was a voyager and tourist. His quick perception and facile pen carried his readers along with him over the moaning ocean's restless bosom ; and into the ways and palaces and temples and galleries and ruins of mighty cities, and along the roads of patrician and peasant, and up the craggy peaks of proud mountain monarchs so effectually that he felt himself almost as fortunate as the writer.

In the regular course of college preferments, Shurtleff College conferred the degree of A. M. on Mr. Maple. In 1881 the William Jewell College, of Missouri, and Baylor University of Texas, each conferred on him the merited honor of the degree of Doctor of Divinity—an honor his *alma mater* might have secured to herself.

As a preacher Dr. Maple is a student of the subjects of his discourses, which when delivered are analytical, lucid, logical and fervent. His tall, compact, symmetrical form, with his full, distinct and musical voice, lends power and charm to his well studied elocution. He writes and reads nearly all of his sermons ; yet as an extemporaneous speaker is gifted with rare powers of clear perception and eloquent utterance. His speeches are often master-pieces of argument, satire, wit and pathos.

In no department of christian labor and in no official position has Dr. Maple more won distinction and the affections of his brethren than in the state mission work of the Missouri Baptist General Association. As chairman of the state mission board—a position which he has held for six years, he has rendered invaluable service to the denomination of Baptists in the state. In this official position he has not been content with merely presiding at the meetings of the board, but to the duties of the office he has brought timely thought and telling speech and ready writing. He has given the subject of missions that attention that an enlightened and faithful christian might be expected to give a subject so vital to christian progress. He has worked.

For five years of the six of Dr. Maple's chairmanship of the state mission board, he has written the annual reports of the board, which have each been adopted by the board and presented to the General Association without any more than the

slightest emendation by the board. These reports discover to the careful reader a close attention and comprehensive thought of the great work of state missions.

When the board has been depressed and hindered for want of funds, he has gone forth to churches and associations, and by facts, figures and persuasiveness he has induced them to liberal contribution. When the board and its work and the corresponding secretary have been misrepresented and falsely accused by misinformed or disappointed Baptists, he has come—not rashly and officiously—but modestly, yet deliberately and grandly to the front with the glittering sword of truth and volleys of flashing eloquence to silence the enemy and assure victory to the right. From his own income as pastor he has given liberally and cheerfully to help bear the burdens of the missionaries, as they went forth weeping, bearing precious seed. His prompt and faithful attendance on the meetings of the board at his own expense help to attest his worth as a member and officer, and his whole career as a christian minister and servant of the General Association entitles him to this inadequate tribute and a place in this memorial volume.

Let the churches of Christ be thankful for such men, and let such men forget not to be humbly grateful that God has counted them worthy to take rank in the hosts of His redeemed.

Dr. Maple has never engineered the building of but one house of worship. That was a complete success. He, in common with his loving and hospitable congregation, must have felt a genuine and pardonable pride in beholding the hosts of the Israel of Christ coming up to their beautiful tabernacle to celebrate the Semi-Centennial of the tried and honored Missouri Baptist General Association.

This little tribute to a good and justly honored brother is presented by the COMMITTEE OF PUBLICATION.

For the illustrations in this work the committee is indebted to Rev. R. S. Duncan, author of the "History of Baptists of Missouri." Diligent effort has been made to secure portraits of all the moderators, but those presented are all that could be obtained.

ERRATA.

After the volume had been printed the following errors were detected : The name of Walter "McGuire," on pages 29 and 40, (Rev. W. H. Burnham's address), should be Walter "McQuie;" and "Remp" Scott, on page 29, should be "Kenip" Scott. The first line of the last paragraph on page 45 should read : "But one answer can be given : His connection with Jesus, &c." Bro. Burnham is a lucid thinker, but as a penman he is at times obscure.

COMMITTEE OF PUBLICATION.

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SEMI-CENTENNIAL ENROLLMENT
OF
NAMES OF CONTRIBUTORS
TO
STATE MISSIONS,
OF
MISSOURI BAPTIST GENERAL ASSOCIATION,
FOR THE YEAR
1884.

The amount contributed by those whose names appear in this ENROLLMENT is included in the church contributions reported by Treasurer on pages 20, 21, 22, 23 and 24 of the Minutes, as all of these contributed through their respective churches.

The names of persons who made individual contributions, not through their churches, will be found on pages 24, 25 and 26, of the Minutes, as part of the Treasurer's report.

Names of Contributors.

Allen, W G	Allison, Mrs Wm	Armstrong, Mrs M E
Adams, Sallie	Armstrong, Prof E A	Armstrong, M E
Asbury, M S	Ayers, S B & wife	Alexander, Mrs J W
Armstrong, Abner	Atterbury, J R	Albright, W Z
Asbury, Mrs M S	Adamson, L Q	Ayres, T J
Akers, J W	Arnold, M M	Adams, G W
Arnall, F	Arnold, W T	Adams, Relda
Austin, Hallie	Arnold, Mrs M M	Arwater, Eliza E
Austin, Nettie	Arnold, M A	Anderson, John
Allen, W L	Adams, J	Ainsworth, Sarah
Adams, E E	Armstrong, Mrs M E	Arnold, A G
Arnold, E C	Armstrong, Martha L	Ashcraft, Julia
Arnold, Drucilla	Armstrong, Eugene E	Ashcraft, Mrs E R
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Altman, B	Armstrong, H C	Asbury, Ellen G
Alloway, M	Armstrong, James	Asbury, Eva G
Aduin, Buck	Armstrong, C A	Asbury, Hugh G
Aslock, Mrs Marie	Armstrong, J R	Asbury, Leah B
Arline, Mrs W. C	Armstrong, E F	Asbury, A E, Jr.,
Atwood, Mrs	Armstrong, Miss M L	Asbury, Harvey N
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Adair, Wm	Ashby, Julia	Avery, Evelyn
Arbenz, Mrs F	Allen, K G	Ashman, Belle
Adie, Fannie	Allen, James F	Ashman, John
Alexander, Mrs O	Allen, John E	Ashman, Winnona
Alexander, Oliver	Allen, Morton	Ashman, Daisy
Alexander, Lavinia	Abar, Fred	Ashman, Eva
Alexander, Alfred	Agee, A J	August, Byers
Anderson, Sarah	Agee, P A	Atkinson, Mrs A G
Adams, J	Allen, J H	Austin, Thos E
Adams, Hattie	Agee, Mrs Sarah	Austin, Mrs Sam'l
Adams, J	Allen, Mrs Elizabeth	Ashford, Mrs Emily
Allen, Nick	Anderson, Wm J	Ashlock, Mrs W J
Allen, Miles	Anderson, Geo R	Atkinson, Mrs Sallie
Allen, J L	Anderson, Mrs A	Atwood, Smith
Allen, Mary A	Allen, Susie	Allen, Arthur
Allen, Sallie A	Allen, Mamie	Austin, B O
Allen, A H	Arthur, Mrs	Austin, P
Allen, J W	Allen, Mrs T T	Arnold, Mrs T
Anderson, T K	Austin, Mrs	Anderson, J M
Anderson, T H	Anderson, R	Anderson, Mrs Martha
Anderson, Mrs C A	Anderson, A J	Armstrong, Rev J C
Allen, Monroe	Avery, Mr and Mrs A C	Armstrong, Mrs J C
Allen, Mrs Nannie	Avery, J M	Allbritain, Mary
Allen, Frank	Avery, Mrs J M	Appleton, John
Allen, Ollie	Avery Ella	Alexander, Mrs L C
Allen, Mary	Avery, Clara	Alexander, Linden
Allen, Joel	Avery, Howard	Alexander, Pauline

Allen, Mrs Elizabeth	Avery, Herbert	Arline, Mrs Lou
Allen, Joseph	Avery, Angus B	Ambrose, E A
Adams, Mary	Allison, R H	Ambrose, Mrs E A
Adams, S T	Allison, Mrs R H	Anderson, R B
Atterberry, E B	Allison, Ephraim	Apperson, Gilbert
Adams, Nannie	Allison, Mrs E	Apperson, Zilphia
Adams, J W	Aurand, Wm	Adams, Bettie
Atterbury, E	Austin, Mrs M E	Adams, Mrs Elizabeth
Adams, Bettie	Arnold, Mrs Elizabeth	Adams, Sampson
Adams, Ella	Alfter, Peter	Aiken, Mrs Nettie
Ash, R M	Alfter, Mrs Peter	Allen, Rebecca
Atterbury,	Avery, Chas H	Allen, J F
Adkins, W E	Avery, Belle M	Atchison, W
Anderson, T W	Avery, Frank M	Adamson, Rena
Abrams, H R	Avery, Gus D	Allen, Almorine
Abrams, Geo G	Avery, Will H	Adams, Mrs J B
Angell, W F	Adamson, W	Balous, John
Briscoe, Mrs M	Burch, N H	Blakemore, Mrs E J
Briscoe, W H	Burch, Geo N	Beureu, Dora
Barrows, A	Barrett, David	Brooks, Mrs
Board, Jeff	Bays, Elizabeth	Bear, Mr
Butler, J	Byler, Joseph	Berry, Mrs
Burcham, J H	Byler, Mrs H B	Butler, Martha
Bryant, Maggie	Brown, Mrs H C	Brown, D
Baisinger, John	Brown, Dempsey	Bridges, N
Bunty, C N	Brown, Mrs J W C	Barton, H C
Blunt, E D	Brown, Lulu	Barnaby, C
Bricca, R A	Brown, Maud	Bailie, J H
Bushey, Dr	Bowman, T A	Bunken, Isaiah
Branstine, Eliza	Bowman, Mrs Emma	Brown, Mrs J J
Brown, Mrs Wm	Bowman, Mrs Sophia	Burks, Mrs W G
Bugg, Mrs L	Brooks, K	Bywater, Mrs H E
Berry, L G	Boulware, Nellie	Black, Mrs W E
Bugg, L H	Boulware, Katie	Barnett, Mrs M J
Bratton, Lock	Brown, Katie	Broadbeck, Mrs F L
Betts, L T	Brown, Emma	Broadbeck, S S
Burch, C T	Burk, Jas A	Bucklew, Alice A
Bowles, Mrs S R	Bean, Fannie, W	Burch, Andrew
Baskett, Mrs R	Burnham, Jno L	Brown, Bird
Baskett, Mrs Sebree	Black, G L	Brabbant, Louisa B
Boughner, Mrs G H	Burnham, Mrs Jno L	Brown, Miss M E
Betts, Mrs T K	Bunkin, Josiah	Brown, Catherine
Briggs, Mrs Mary	Bayne, Allie	Bagby, J Ames
Besgrove, Mrs Henry	Barker, J M	Bridges, Willie E
Breaker, Mrs M J	Barker, Mrs	Bridges, James V
Boggs, Miss Nannie	Benning, Lee	Bagby, Julian
Bailey, Mrs Leander	Branham, Lila	Bagby, Mrs J
Burrows, J H	Baird, Mrs	Bridges, Wm
Baird, Mrs H T	Buckley, Annie A	Bridges, Mrs Wm
Bondurant, Jas	Buckley, Jno	Bridges, Wm Jr
Bondurant, Mrs Jas	Buckley, Mary E	Bridges, Jas R
Butts, Mollie B	Buckley, Thos E	Bridges, Miss Eugenia
Bondurant, Dolly	Beall, Robt	Bridges, Miss Florence
Barbee, Mrs	Benedict, Charles	Bridges, Miss Addie J
Bruce, Mrs Coranthea	Butts, C L	Bridges, Miss Nettie
Barrett, T W	Butts, Mrs C L	Bridges, Mrs S A
Bainbridge, Nancy	Bear, M L	Bridges, M E
Bridges Emma J	Billings, Mrs Rose	Boulware, B C

Becker, Herman
Becker, Sarah E
Brown, I N
Brown, Jos
Brown, M E
Brock, Mollie
Boulware, F M
Boulware, L L
Brown, Katie
Byler, Harry
Barnhart, Sarah
Brooks, M R
Blythe, Alice
Berry, Kittie
Burks, David F
Burks, Mary W
Burnett, Mrs Henry
Buford, Mrs
Brown, Emma
Brown, Chas Jr
Brown, Robert
Brown, Edith
Bates, Mrs John
Barkley, J
Brown, J
Bunlafield, Rev E N
Bushfield, K C
Bishop, B
Bishop, Mrs B
Brown, T K
Berry, Rent
Boulsher, Geo
Boulsher, Mrs Geo
Boulsher, Ernest
Boulsher, Eddie
Billington, Mrs
Brown, Mrs T R
Bittick, John H
Bittick, Julia
Bittick, Floyd
Bittick, Rev O D
Basket, J S
Brooks, P O
Basket, Wm
Besgrove, Mrs S A
Basket, Mrs E
Bibb, John
Blakemore, Mrs
Bibb, Bettie
Bowlen, B G
Buckhart, J T
Baxter, B
Baxter, Mrs B
Bradley, S B
Bowen, Mrs B
Ballard, Sister Alice
Ballard, Mrs H G
Ballard, Mrs B F

Barnett, A
Barnett, Mrs S E
Burt, J B
Burt, Mrs J B
Burt, Sadie
Bibb, Rev. M L
Bibb, Mrs M L
Brown, Frank
Barbee, Mrs Lucy
Barton, Mrs John
Berry, Rev L M
Brinkerhoff, Geo S
Brinkerhoff, Martha
Brinkerhoff, Rebecca
Braly, Sallie C
Bayer, Frank
Best, Sallie
Boggess, John
Bayer, Lawrence
Best, D
Boggess, Maggie
Best, Zach
Blackmore, Mrs
Boggess, Narcissa J
Braly, Kate
Braly, A L
Boggess, Sallie
Boyer, L E
Baker, Mrs Nancy
Baker, John
Baker, J D
Boyd, J W
Baker, Eva
Bourland, W S
Baker, James
Brown, J C
Burgess, Sister M
Bradly, T I
Bowls, Austin
Baker, J N
Baker, A L
Billings, B F
Billings, Ida
Billings, N L
Bouders, W A
Brumfield, Thomas
Brumfield, Lida
Billings, Frank
Basket, S
Burland, W S
Burland, M L
Bell, J L
Brown, Henry
Blain, Thomas
Botts, J E
Boyd, Wm
Boyd, Annie
Bridgeford, Wm

Boulware, W L
Benson, Mrs D
Brown, J W
Brown, Mrs M F
Brown, Fannie
Beeman, Mrs Belle
Barnard, Mrs Rettie
Bahlmann, Wm F
Bisgrove, Henry
Bridges, Mrs
Bower, Mrs Geo
Betts, T R and wife
Betts, Carlos
Boughner, Mrs Geo
Betts, T R
Burgdorf, Mrs A
Boulware, John W
Boulware, Mrs J W
Barnum, E S
Bresker, M J
Burlingame, D E
Berry, A R
Bigbee, W T
Bell, J A
Bell, S E
Bust, M S
Bust, P J
Bell, M A
Bell, Jennie
Bell, Annie
Burns, Elizabeth
Burns, Amanda
Belcher, J
Bibb, Mrs T
Bragg, Mrs. Laura
Brady, Maria
Brawne, A. C
Bennett, John W
Black, C H
Black, Susan
Baker, ———
Black, H
Ballard, B T
Ballard, C J
Ballard, D W
Boggs, Nannie
Barnes, H E
Blair, Sister Jennie
Bradslaw, Mrs N D
Blair, James
Braught, Mr C G
Braught, Mrs C G
Brown, J J
Baynum, E W
Burnett, George
Beven, James
Branden, F
Baker, Wm H

Bennet, Sister
Bowen, Lizzie
Black, Emma E
Barcafer, Mrs F W
Boulware, N J
Baldwin, Stella B
Beegles, J H
Beegles, Christina
Beegles, Ettie
Bridges, Mack
Burger, Geo M
Burger, Kate
Byler, A T
Breeding, Jacob
Breeding, —
Baldwin, Art
Brockman, Jacob
Biggs, Dalton M
Biggs, J D
Biggs, W S
Brown, R H
Bondurant, J N
Brisce, Dr Jim
Bradley, Bettie
Burks, Margere
Burks, C S
Bibb, E T
Bibb, Jane
Beckner, Ambrose
Brown, Henry
Beckner, Lucretia
Biggs, Milton
Biggs, M C
Briscoe, Samuel
Barnard, James
Briscoe, Mattie
Barns, H E
Bradley, J J
Bradley, Sister J J
Bradley, H & wife
Brown, W & wife
Bibb, W S
Bradley, Miss Bettie
Bibb, Miss Nora
Beachery, Mrs M
Bibb, Mary A
Boyd, Martha E
Boyd, Orie
Boyd, Eddie
Bondurant, J R
Bowen, Christe
Bondurant, Millie
Bagless, G A
Brown, Henry
Bass, M V
Bass, Sampson
Bass, F M
Bowsher, H S

Buck, Emma
Bruce, J H
Bowman, Rev B L
Bayne, Mr W T
Bayne, Mrs W T
Brown, Little Anna
Botts, Howard
Bernard, Florence
Bernard, Valona
Baker, Mrs
Baker, Alice
Benard, Mary E
Ballew, S H
Broils, W
Bullew, Hulda
Benard, Riley
Barne, Rev J E
Biggs, Claude
Bournam, Rev T A
Burlison, Rev A M
Bark, S S
Baker, J T
Bowler, J F
Baker, Nannie
Bowler, Lizzie
Boggs, John
Baker, Alice
Brown, Minerva
Burnes, Sallie
Boggs, Lilly
Boggs, Nanny
Bonham, Mrs V Q
Bunus, Mrs
Baker, S P
Baker, Mrs R
Brownson, O L
Browning, F P
Barge, W R
Balyeah, J S
Balyeah, Mrs F
Balbrook, Mrs H
Barton, Jno
Burks, J M
Burks, Mrs J M
Blaydes, F M
Burns, Winfield
Bird, Mrs M E
Bently, Lida
Bently, Nannie V
Bently, Wm
Bently, Stonewall
Barger, Rev L T
Botts, John
Botts, Mrs
Botts, Mrs Lydia
Bently, Mrs Jorden
Bently, Lillian
Bently, T M

Baker, J H
Baker, Nancy
Bell, J B
Bridges, Andrew D
Bridges, W E
Baldwin, Christy
Baldwin, Clara
Burks, John
Boggs, Annie E
Brushwood, R
Bowman, S
Behymer, W
Blaven, B L
Bush, C C
Bramdon, Chas
Bramdon, F V
Bramdon, Emma
Biggs, Rebecca
Bramdon, Galatin
Bramdon, Mamie
Bulock, E C
Bulock, Lyda
Bulock, Curtis
Bulock, Martha
Bolton, DeWitt
Bolton, Lena M
Bolton, Mary E
Boothe, John H
Boothe, James
Boothe, Alice
Burch, Mrs Elizabeth
Briggs, Reuben
Briggs, Miss Kate
Briggs, Wade Hampton
Brann, Mrs Emma
Baraxtale, James
Bynum, Martha
Barton, Rev A
Barton, Mrs Jennie
Barton, Berry
Bedsaul, Mrs Martha
Bedsaul, Brady
Bedsaul, Walter
Bedsaul, Wm
Bedsaul, Edgar
Brown, W P
Brown, Mrs Susan
Brown, Mrs M J
Brown, Mrs Emma
Brown, T P
Brown, Roxy
Bell, Tolman
Bradley, C M
Ballew, Wm
Brown, M B
Bremen, C C
Brenneman, A A
Bremen, Annie

Barton, Colistia	Boggs, James	Brenneman, Lon
Brown, John J	Baldwin, Edna	Barton, Mollie
Burnham, Mrs W H	Baldwin, Lucina	Barton, Mrs Levi
Brown, J N	Baldwin, James L	Burton, Luther
Baily, Mrs B P	Baldwin, Sallie	Burton, Lee
Baily, Mrs M	Baldwin, Wm	Barton, Levi
Barnes, W C	Belcher, W H	Bright, Mrs Ella
Bane, Wm H	Brookhart, Jacob	Biggs, Cland
Bane, Mrs Wm H	Beaver, Minnie	Brown, Wilford
Burnell, I E	Brookhart, B F	Biggs, M Dalton
Barton, F M	Ball, Rev John A	Bass, Ellen
Barton, R L	Bruner, Mercy	Brown, Mary E
Barton, L C	Bell, Rev W M	Brown, Catharine
Bowker, Ora	Brightnell, Edward	Bramlitt, J E
Barlow, Mrs Alice A	Baker, Lena R	Bower, D E
Brown, A	Bronaugh, L H	Brightnell, R T
Ball, Estella	Bronaugh, Nancy	Brightnell, Mrs R T
Berry, Willie	Bronaugh, C C	Brightnell, Jno A
Berry, Jennie	Brown, Mary J	Brightnell, Mrs Jno A
Bright, Mrs M	Birdson, Nancy	Brightnell, R L
Boggs, Mrs J	Buckner, A	Burks, S B
Berger, C F	Burks, C S	Booksdale, E B
Buchanan, Mrs S B	Briscoe, Dr	Brown, Mrs Lillie
Bosworth, John	Bradley, Bettie	Boyers, Jennie P
Bell, Hattie E	Boyer, Mrs S A	Barrett, Lottie
Boyer, W L	Boyer, Miss Allie	Barrett, Walter
Boyer, Mrs Rosa	Bailey, J D	Barrett, Mable
Boyer, Eola	Bibb, L C	Brown, Mrs E T
Boyer, Ethel	Bibb, Addie	Bryson, James
Boyer, H	Bibb, Mollie	Bryson, Mrs James
Boyer, Mrs Hettie	Bery, Mrs R J	Bredley, W A
Boyer, Harry	Berry, Mrs N J	Bradley, Mrs Julia
Boyer, Miss Nettie	Berry, C C	Bedford, Mrs J G
Boyer, George	Bouls, Rev T R	Browning, G F
Boyer, Emma	Beasley, Mrs Addie	Browning, J R
Burrus, J J	Beasley, Jas	Bruce, Richard
Burton, Mrs M	Beasley, Mrs S	Brown, G C
Burrows, Mrs Martha	Buckner, Dick	Bower, G M
Baley, Mrs Sarah	Burkett, Ida	Bower, Mrs C
Brown, J B	Barrett, E	Buckner, Mrs E M
Boyer, J H	Barrett, Mrs E	Buckner, Miss Mary
Bower, John	Bryson, C M	Best, Mrs Susie
Bean, D O	Badgley, Lee H	Brown, Laura
Bland, John	Beale, W J	Baber, Willie
Buften, M	Brown, D V	Baldwin, Mrs
Burton, R	Brown, Penelope	Breckenridge, Mrs Y
Burton, S	Bruce, P A	Brown, Geo
Brown, W	Burgess, Mrs R J	Breckenridge, John
Burton, M	Brown, Rev S M	Benten, Mrs Dr
Burton, Annie	Botsford, Addie	Buchanan, A
Bolkins, Hala	Ronta, Mrs J	Bates, C F
Barker, D E	Bonta, Edith	Bogmire, B S
Burton, L	Bunn, G	Brown, Mrs W W
Bean, Jim	Burkholder, A H	Brown, Mrs J D
Badgley, Will A	Burkholder, Mrs A H	Barbee, Mr & Mrs T
Bartley, G H	Burkholder, Poe	Barbee, John
Bartley, Mrs G H	Burkholder, Norton	Barnes, P M
Butte, Mary L	Burkholder, Sadie B	Barnes, Mrs E L

Brewer, Mrs N S	Bird, Annie & Mattie	Brown, Leona
Babcock, Laura	Buckley, Mrs	Brice, Anna
Bartee, Mrs S B	Buckley, Dr	Brice, Laura
Biser, Mrs Jane	Bell, W M	Bailey, Hardin
Barnes, Silas	Bawbell, Sister A W	Baxter, J F
Barnes, Mrs Sallie	Bishop, J W	Buchanan, W B
Branham, P B	Browning, J M	Bowman, V
Burrus, Fannie	Browning, M H	Booker, W P
Black, Mrs G L	Browning, F	Booker, Mrs
Black, E B	Browning, Josephine	Booker, Wm
Black, Susie	Browning, Lizzie	Bondurant, C P
Brown, S H	Browning, James	Bruce, Mollie F
Brown, Mrs S H	Browning, Annie	Burtiess, Eddie
Brown, Carrie	Bently, H N	Bell, Mollie
Brown, Nannie	Bently, Mrs H N	Bell, Flora
Bird, Rev A N	Bootan, J W	Black, Daniel
Bird, Mrs A N	Brown, Lula	Buchanan, Thos B
Brown, Mrs O	Boys, Celia	Barkley, John
Brown, J F	Boyd, Katie	Barkley, Mrs E
Brown, Mrs S A	Banta, Bettie	Bane, Mrs Fannie
Brooks, Anna	Brookshire, Mrs J L	Buckner, Mrs Sallie
Brooks, Aron	Brooks, Mattie	Brinsfield, Mrs Mary
Bechtel, C	Bittle, Mrs M A	Brincefield, Calvin
Britts, Mrs Anna	Bolton, Dr T L	Barnard, M W
Britts, Eugenia	Bolton, Mrs Margaret	Boulware, W F
Barcafer, F W	Bolton, Thomas	Clay, Rev J
Clay, Mrs	Calloway, Thos	Conell, Mrs Buda
Clay, S P	Clayton, Miss F	Carmichael, J W
Corban, Nicholas	Coon, H	Creed, Geo C
Chalfant, Ella	Crenshaw, W N	Creed, Wm
Camfel, Geo W	Crenshaw, Elizabeth	Carter, J G
Camfel, Maggie J	Clayton, A	Chance, Alex
Collins, M B	Cooper, C H	Chance, Mrs Alex
Caveus, Jno	Carrio, Mrs Amanda	Chance, Mintie
Conklin, A F	Card, Mrs Ben	Chance, Ernest
Conklin, Mrs A F	Cornelias, Mrs Fannie	Carter, G L
Conklin, Cora	Cunningham, Mrs L B	Carter, Mrs E J
Conklin, Nora	Clark, Mrs R C	Carter, Anna
Caldwell, Ora	Collins, O M	Carter, Mrs Lucy V
Calkwell, J M	Crouch, Thomas	Creed, Mrs Caroline
Cooper, Daniel	Cawhick, Willie	Cornett, W W
Cooper, Webb	Carrio, W S	Cornett, W Sr
Cooper, O S	Cook, Thos	Clark, L M
Crutcher, Samuel	Cook, Catherine	Crawford, J H
Crouchman, Bro	Clowson, Thomas	Cawley, Jas
Coleman, S J	Clark, Elizabeth H	Clark, Shelby
Chrisman, G W	Crow, Wm	Clark, William
Chandler, W S	Crow, L E	Caner, Mrs
Couchman, Fred	Cloud, Dan	Crow, Sam
Colter, Absalom	Cloud, C E	Cannon, J
Colter, John F	Cook, W M	Canrichael, J L
Colter, Jas E	Carty, Geo C	Carmichael, Geo.
Colter, Ellen	Ceis, Geo	Carmichael, Mrs
Colter, Martin A	Ceis, Dora	Clanton, Miss Sarah
Colter, Elijah B	Craigmite, J R	Clantou, Miss Rena
Colter, Mary F	Craigmite, Mrs	Crupper, Jet
Calvert, Wm	Cox, Geo	Crouch, John
Chaplin, E	Calvin, Mrs	Carpenter, G P

Chaplin, W
Chaplin, Mina
Cowan, Rev J T
Cowan, A L
Cowan, Finis
Cowan, Minnie
Cowan, Willie
Cowan, Bertha
Carson, Jennie
Crawford, Annie
Carroll, Mrs G M
Carroll, Mary
Crawford, Dr J H
Collins, Mrs Mattie
Callaway, F
Craig, Belle
Crouch, Rev G A
Crouch, Mrs G A
Crouch, J A
Crouch, Charlie
Crouch, Nettie
Cook, Lulu
Cook, Willie
Cook, Mrs J F
Cook, Cicil
Crouch, Sallie
Crouch, B N
Crouch, Jno W
Cardwell, Mrs H
Cloyd, W W
Clark, R C
Cobb, Mrs A
Cravens, J C
Can, Mrs
Cary, F M
Cole, Mary
Carpenter, Samuel
Carpenter, Lucy
Creed, E
Caloway, E
Crouch, Sister
Cunningham, B E
Cunningham, J S
Cunningham, E T
Callahan, Rev W C
Cameron, A S
Cummings, W T
Clove, S A
Clifford, Sarah
Clayton, T A
Cooper, Roe
Craigman, Bettie
Cooper, Duck
Cox, Benjamin A
Carter, Jas
Combs, Miss Jennie
Clark, Mrs S
Clark, Miss D

Cloyd, Charley
Cave, B B
Clayton, M E
Clayton, Columbia R
Conrad, Truman
Collier, M C
Campbell, W. T
Clark, David
Carpenter, Henry
Carpenter, Geo A
Carpenter, Mason
Carpenter, Gabe
Carpenter, S C
Carpenter, Julia
Crawther, Henry
Calhoun, Mrs V B
Cabb, Luther
Crouch, J S
Crouch, Mrs J S
Chrisman, Joseph
Clay, Fannie D
Clery, Rev J
Cox, John
Covington, Alice
Carpenter, O H
Carpenter, Mrs O H
Clark, Frank
Chrisy, J R
Chrisy, J R
Chrisy, James
Chrisy, J
Carpenter, F E
Chambliss, Dr
Chambliss, Mrs
Clarkson, James L
Crow, Katie
Creek, David
Creek, I T
Cloud, Mary
Cunningham, L
Cunningham, A L
Creager, M E
Carter, Isaac
Christeson, James
Carmichael, M J
Carmichael, Miss M
Carmichael, T W
Carmichael, J B
Cravens, Clarence
Cropp, Jennie
Cropp, Virginia
Carson, Mollie B
Cook, Sallie H
Cook, Mary E
Cook, David G
Cook, James H
Cobb, J W
Cippard, Mollie

Cooper, Eva
Compsey, Mrs J D
Comer, Annie
Campsey, J D
Callison, Wm
Crowl, Mrs M L
Carbe, S H
Clark, W N
Creek, Bettie
Crow, Sallie A
Collier, Mrs
Collins, Mattie
Collins, Jesse
Creek, T H
Crutcher, T E
Crouch, H
Crews, Robert
Clark, Jane T
Clark, J W
Carter, Luther
Carter, Charles
Custer, Joseph
Cawthron, T C
Cox, Joseph
Clark, Jane T
Clark, J M
Clark, D M
Cox, Mr
Connor, Mrs
Clevenger, Richard
Cresswell, R W
Curry, Geo C
Clatterbuck, W S
Cheney, L B
Chalfin, James
Chalfant, J B
Cline, J W
Cunningham, D
Chamblin, Mrs G
Campbell, J H
Campbell, Ella C
Collier, Miss Gilla L
Collier, Henry
Cox, E
Cox, G B
Cox, Anna
Cunningham, Miss W B
Cox, Mrs Caleb
Clifton, M E
Carey, Geo W
Carpenter, John
Cook, H J
Cook, M J
Cook, G
Cook, L C
Cunningham, M A
Cunningham, J W
Craver, Mrs G W

Cook, Miss Bettie
Cunningham, T M
Cunningham, Adda
Cunningham, Jeff
Cloud, Geo
Caxter, Jane
Darby, Thomas L
Darby, Mrs L
Darby, Bonnie
Duncan, W K
Durrett, M
Dalton, J
Davis, I L
Davis, Nicholas
Davis Eliza
Dunn, Geo
Dafkins, Sarah
Dicus, Samuel C
Dicus, Martha A
Dike, Mrs Kate
Dent, Ferguson
Dillworth, J D
Devins, Mrs Emma
Dudly, Frank
Dennis, Mrs
Dingle, Ella
Delat, Sallie
Dorsey, Geo
Douglass, S A
Douglass, M G
Dunham, J W
Douglass, Julia
Dowell, Elins
Dowell, Brother
Dickson, John
Drake, Mrs M
Deigle, Laura
Darby, Mrs Catharine
Dodd, Frank
Dodd, Mrs Frank
Decker, A T
Dunn, S A
Dunn, M J
Davis, E A
Denton, Mrs J E
Denton, Addie S
Dorman, J M
Delay, N J
Douglass, Eliza
Daly, Bettie
Douglass, H L
Denny, Frank
Denny, Harry
Drane, Joseph
Drane, J W
Denham, G W
Drane, Lucinda
Drane, G T

Caruthers, Mary
Carey, Mary A
Cornelius, Mrs Fannie
Carson, J L
Carson, Mrs B J
Clark, W S
Dingle, Mamie
Dunlap, R J
Davidson, J C
Dixon, Martha A
Darraugh, Zeptha
Davis, Mrs Nellie
Dunbar, T S
Dulin, E S
Dulin, S R
Dulin, C H
Disharoon, F F
Disharoon, Ella
Disharaon, Mattie
Disharoon, Lulu
Disharoon, Mollie
Devinna, Oren
Davis, S A
Dunaway, Mrs E E
Davidson, Mrs Minnie
Dunn, Mrs G
Denton, Rev J H
Dilts, J A
Davis, Mrs A L
Dudley, Mannie
Doffnir, Mrs A
Dudley, Lula
Dudley, J R
Doke, W J
Doke, Martha
Davis, M P
Doke, T J
Derge, Amanda
Davis, Annie
Dallas, Dora
Davis, Mrs Fannie
Donnelly, Emma
Dale, Maggie A
Divers, C G
Dent, A E
Dawson, W H
Deal, Aubrey R
Deal, Julius H
Deal, Baby
Davis, Ida
Davis, Chas
Dagley, Julia
Dice, Catharine
Dillinger, Jacob
Davis, Mrs Bettie
Dennham, J S
Duke, W H H
Davidson, Henry

Cox, Ben F
Cox, Mrs B F
Coulter, J A
Clark, H H
Cowerty, Hannah
Darbee, Misses M & G
Drake, Mrs M
Davis, Mrs T
Dawson, Ida L
Dunham, Mrs John
Dill, W
Drake, Miss J M
Dent, Mr
Davis, N H
Davis, S A
DeArmond, J E
Decker, Alice
Denham, J S
Detherege, Maggie
Daniels, Mrs M E
Davis, Mary
Duke, W H H
Davis, A J
Davis, Rebecca
Doepke, Frank
Dempsey, T K
Duvall, Jane
Damron, Sister T
Dawson, Jas L & wife
Dawson, F L & sister
Daniel, Fannie
Dawson, Mrs W H
Dulin, Mrs E
Dennis, Mary
Ducknorth, A P
Ducknorth, W S
Dawson, Roe
Davenport, Lee
Davenport, L P
Davenport, T T
Davenport, Maud
Dillon, Mrs
Dunaway, E E
Doumond, Mrs M L
Dutton, E L
Davis, Mrs Celio
Dougherty, A F
Dougherty, Mrs A F
DeBerry, Dr
DeBerry, Miss L
Damon, Mrs
Drew, Mr
Drew, Mrs
Drue, Sister Elizabeth
Dudley, J V
Dudley, Mrs J V
Dudley, Jay
Denton, Frank

Drane, Sarah A
Denham, L D
Denham, Sallie A
Duncan, Mrs Belle
Duncan, James
Duncan, Alma
Duncan, Fred
Darby, Mrs John
Darby, Alice
Darby, Mittie
Darby, Bessie
Darby, Bertha
Darby, Carrie
Darby, Wm
Darronp, Miss Phoebe
Darrow, Clarence
Darrow, Fred L
Drake, M W
Drake, Mrs C S
Dodson, Ida
Dodson, Belle
Dawley, Mrs N H
Dawley, W H
Deem, Elizabeth
DeVier, Jake
DeVier, Mary
DeVier, Hugh
Dinwiddie, Jas M
Deal, Julius H
Deal, Mrs J H
Duncan, Mollie Y
Dean, Wm H
Dunn, Mrs J W
Drake, Mary
Ewing, Mrs M F
Ewing, James H
Ewing, Jeptha
Ewing, Frank
Edwards, W N
Eastman, James
Ellis, Mary
Ellis, Hattie
Ewards, T
Ely, L B
Evans, Sallie
Ellis, Mrs E P
Ely, Mrs Mattie
Ewing, Mrs R
Elliott, G N
Elgea, John
Euslers, Mrs G
Euslers, G
Elliott, W H
Euglert, Mrs M J
Everingham, G
Edwards, John
Edmonds, Jim
Edwards, Charlie

Davidson, Harriett
Drybred, Emma
Dunn, R B
Dillen, Nancy
Dillen, Wm
Davis, Mary M
Day, Maggie
Downing, A F
Dorwell, G A
Dorwel, B F
Doty, R P
Dickson, Nep
Dulin, Samuel
Dickson, W
Dickson, J H
Dickerson, Parks
Dickerson, Geo
Dinwiddie, W M
Duncan, Joe T
Day, Mrs. Belle C
Day, Mrs S P
Day, T J
Duke, C C
Dyke, P
Dogly, A
Davison, G W
Davison, Mrs G W
Davison, C C
Devore, James
Davis, P L
Dunn, Etta
Dunlap, May
Denny, J A
Eller, Mrs Mary E
Evans, Mrs Isaiah
Early, Lucy
Edwards, J W
Elliott, Stephen
Eubank, J. A
Everingham, J
Ewing, W B
Englert, Mrs M J
Ellis, Sister
Edward, Ciciro
Edwards, John
Edwards, A M
Edwards, Charlie
Edwards, A J
Edward, Mrs J W
Edwards, A H & wife
Elliot, W H
Elrod, W M
Elrod, Mrs M E
Elrod, Alva
Elrod, Oscar
Ellis, Duncan
Elston, Nancy
Everett, Nettie

Denton, Mrs. Nettie
Denton, Blanch
Denton, Nina
Denton Mrs Martha
Denton Ella
Denton, Hattie
Deane, T J
Dixon, Dr L M
Darr, R C
Dinkel, E T
Dick, Betsy
Denind, Maggie
Daum, D P
Daum, Mrs D P
Darrough, Mrs
Derrough, Alice
Doyle, D M
Doyle, Mrs D M
Dickson, Mrs V W
Dixon, Mrs Harriet
Debolt, J
Drysdale, Katie
Dubois, Milton
Dubois, Arthur
Dowing, R E
Duncan, Rev R S
Duncan, Mrs S J
Diggs, Mrs Jane
Duncan, Carey
Duncan, Sue Carr
Delapp, J L
Dierking, Bettie L
Drake, Susie
Ewing, John
Ebson, L P
Embray, Mrs Mary
Ellis, Geo
Ellison, Emma
Edie, Ruth
Edmondson, J H
Edmondson, Nancy
Edmondson, Anna
Erwin, R L
Ewing, Lucretia
Ellis, J A
Ellis, Mrs D S
Edwards, Pearl
Edwards, Mary A
Edwards, Mr & Mrs
Ely, R C
Ely, L B
Ellery, Dr Wm
Elliott, Julius
Eubank, C L
Eubank, Leslie
Ellis, H
Ellis, Mrs H
Evans, C A

- Edwards, America
 Edmonds, Jas O
 Edwards, Andrew
 Edwards Sallie
 Ealy, L B
 Ewards, Mattie
 Ewards, Harry
 Ewards, Albert A
 Ellis, W D
 Ellis, Mrs K
 Ellis, R D
 Edison, J C
 Ellis, Donlan
 Ellis, Thomas
 Eddleman, Sister
 Edgar, Miss M A
 Edgar, Berter
 Epperson, Emma
 Ecton, J S
 Evans, Chas
 Ervin, G W
 Earle, Miss Mattie
 Ellege, Miss Mattie
 Eaves, Geo K
 Estill, Mrs Mac
 Eaton, Robt
 Eaton, Sallie
 Early, James M
 Early, Mrs J M
 Early, Minerva
 Early, E T
 Evans, Isaiah
 Frame, Dr
 Fields, Mrs
 Foust, Benjiman
 Ford, S H
 Fields, Will
 Fry, Wm
 Ford, Belle T
 Finks, J F
 Finks, Mrs J F
 Flint, M
 Furguson, Mrs Allie
 Fisher, Samuel
 Fisher, Sallie
 Fisher, Belle
 Fisher, R D
 Fisher, Mrs Sallie J
 Fisher, Jas D
 Fisher, Copsey
 Fisher, R Emmitt
 Fisher, N W
 Fisher, S R
 Fisher, Jas B
 Ferguson, J
 Ferrell, Mrs
 Fowler, Mrs F L
 Fullerton, R M
- Elliott, Prate
 Elbury, T G
 Everingham, Dr J
 Everingham, Mrs J
 Everingham, Lulu
 Everingham, Edith
 Edwards, Mrs M
 Edwards, Sallie A
 Edwards, Maud M
 Ellington, S J
 Elliott, Mrs Geo N
 Elliott, Geo N
 Elmore, Francis
 Ewing, Mrs
 Eaton, Prof J R
 Eaton, Mrs J R
 Emerson, Mrs
 Emerson, Maggie
 Emerson, Lilly
 Emerson, Annie
 Emerson, Curtie
 Emerson, Theo
 Emerson, John
 Evans, Mrs
 Evans, Mrs L
 Evans, L
 Eccles, D
 Eccles, J E
 Eccles, A S
 Eccles, Sister A R
 Eccles, Sister E E
 Eagan, Jennie
 Fonis, F
 Fannington, Mrs Jno
 Frost, C E
 Foster, Mrs Nannie
 Franklin, Jessie
 Franklin, Loue
 Franklin, Annie
 Forcade, H A
 Forcade, Henry
 Forcade, Ella D
 Fields, Joel
 Fields, J H
 Fields, John
 Fields, Jerry
 Fisher, Mrs G
 Ford, J R
 Ferguson, W J
 Fisher, L R
 Fisher, M B
 Fisher, W H
 Fisher, Emerson
 Fisher, H
 Fisher, W C
 Fisher, Amos
 Fisher, R C
 Fisher, H and wife
- Evans, Mrs C A
 Ellis, C C
 Ellis, Dr W H
 Ellis, Ann M
 Ellis, W H, Jr
 Ellis, Maggie
 Ellis, Mamie
 Ellis, Annie G
 Ellis, W H
 Ellis, Edward
 Ellis, Roy
 Ellis, Graham
 Ellis, Lancelot
 Ellis, Mamie
 Eaton, A
 Eads, Erancis
 Easterday, Geo
 Evans, J W
 Emeson, Mary E
 Elliot, W F
 Eddy, Jane
 Eddy, Vonie
 Eddy, Carrie
 Eddy, J G
 Eddy, Mrs Maria
 Eddy, Gertie
 Ellis, Mrs
 Ellis, B D
 Ellis, W S
 Estes, Eliza
 Ely, Geo
 Estis, C L
 Finks, Major J H
 Frazile, Miss W S H
 Forsyth, W O
 Fairchild, Mrs
 Fort, Jno T
 Fitch, Lizzie M
 Fitch, Willie M
 Fife, Wm
 Finkburg, Mrs Mary
 Foreman, Samuel
 Francis, Wm W
 Francis, W J
 Francis, Leona
 Foree, Wm
 Foree, C
 Forbion, John
 Forbion, Jane
 Franklin, G B
 Franklin, S
 Franklin, Ella
 Franklin, John
 Fuchs, Mrs Mary
 Farrington, Sister
 Forguy, E
 Farber, Wm
 Fields, —

Flagate, Samuel
Fuller, G C
Field, Mrs W W
Frazier, Mrs Z
Fitterer, Mrs E
Fonis, Fourine
Floyd, B F
Farmer, M E W
Farmer, M E
Farmer, Ida
Farmer, S M
Farmer, Minnie
Farmer, Fannie
Farrow, G W
Fielding, J B
Fielding, C A
Frier, J D
Farmer, Samuel
Fauber, Wm
Fielder, G
Forgey, Wm
Forgey, E
Fowler, E
Foy, Mrs Sue
Ficklin, Jas
Farr, Eliza
Farr, R
Fields, Margret
Fields, R M
Fields, Lucy A
Fields, Allie
Ferguson, Miss N E
Fronabarger, W O
Finch, Chas
Finch, Calvin
Finch, Sarah F
Finch, W C
Fisher, Mrs Kate
Fugate, Mrs Laurr
Farmer, Mrs R C
Farmer, Robt
Farmer, Birtie
Farmer, Lois
Farmer, Gracie
Fishback, W P
Frick, W E, M D
Frick, Miss Ellen
Frick, Eva
Foulds, Albert
Foulds, Zerida F
Fulkerson, Clarrie
Farr, C A
Farmer, J
Finks, Helen
Finks, Lizzie
Fourt, Miss
Gibson, James
Gardner, Anna

Forsyth, H E
Forsyth, Josie
Fucas, W H
Ferguson, T M & wife
Farr, Mat
Farmer, Rachel
Farmer, Lizzie
Faris, Julia
Farris, Chas
Farris J S
Farmer, T B
Finnell, J R
Finnell, Mrs J K
Frazier, Mrs M G
Ford, Francis
Free, T W
Forqueran, Nannie
Forqueran, Wm
Forqueran, Mrs Wm
Fletcher, J T
Freet, David
Freet, Mrs Sallie
Forbes, Emma
Farmer, T B
Field, J W
Fleet, Mrs Lou
Fleet, Roma & Lyne
Field, W W
Field, Mrs W W
Fristoe, Richard
Farrish, Mary E
Fulkerson, W J
Fulkerson, M F
Fulkerson, Walter
Fulkerson, Willie
Freedman, A
Fields, D M
Fariell, Rufus
Farrass, Peggy
Fort, Mary P
Fulton, A J
Fulton, S E
Fulton, Cora
Fulton, Homer
Fay, F B
Frielley, Harry
Ferguson, Maggie
Finley, John
Felts, J J
Floyd, Monroe
Floyd, Mrs Mollie
Floyd, John
Fore, Cordie
Finks, Mrs Lizzie
Fourt, Mrs
Farmer, Prof. J G
Goodwin, Rev B F
Gorden, Everett

Fogey, Wm
Feathering, John
Fickland, J
Feels, J W
Fort Miss D
Fourt, Mr
Fisher, Geo T
French, Mary
Fisher, L T
Fisher, Mrs H A
Fisher, Frank N
Fisner, Ada O
Fisher, J Hubert
Fisher, D. Aubrey
Foote, E L
Foote, Mrs E L
Frowein, Mrs A P
Fleming, Cora
Farbis, Eri
Farvis, Eviline
Franklin, J L H
Fall, J C
Ferguson, Robt
Ferguson, Rev. Wm
Fulton, Samuel
Frankland, Mrs E M
Frankland, Ida
Ford, Mrs Eliza
Frear, Mrs Eliza
Faulconer, Dr C B
Faulconer, Mattie B
Faulconer, Lola
Frlstoe, Henderson
Fristoe, Mrs Amanda
Fristoe, Alpheus
Fristoe, Clyde
Fristoe, Harvey
Forsee Bertie
Fagans, Dr G O
Fargo, Mrs Nellie
Fagan, Frank
Faris, J K
Faris, Fanna
Forris, J M
Farmington, Mrs John
France, A P
Fawks, Mrs S
Fawks, Annie
Frost, E S
Fiseer, M. S E C
Forbis, Jno
Forrist, Mrs. W O
Fields, Mrs S L
Fentem, Belle
Fowles, Callie M
Gi bert, Hugh
Griffith, N H
Goodbrake, Mrs M J

Greder, Martin	Glasscock, I H	Goodlow, G H
Garnett, John	Glasscock, M J	Goodlow, Mrs M
Garnett, Mrs V	Greer, Mrs Dora	Gill, George
Garnett, W S	Groff, A M	Goodlow, Milton
Garnett, S V	Gilleland, Mrs V	Gillette, Mrs E C
Garnett, M C	Genier, C D	Gillette, Stella
Gregory, A J	Gabril, Mrs Mary	Gossin, Frank
Gilum, Edman	Glover, Dr W B	Gossin, Mrs Tennessee
Gilum, Nancy	Griffith, R	Goran, U S
Gillum, James M	Gentle, Susen E	Green, Rev John
Gillum, Sis	Garnett, Mrs L H	Green, Flora
Gililand, Annie	Garnett, Miss E J	Green, Cecil
Gililand, Maud	Garnett, Miss A M	Green, Mrs James
Gililand, Mrs E A	Godlove, Mrs G W	Greer, J B
Goran, U S	Garnett, Mrs Carrie	Greer, Virgie L
Goran, Hattie	Gilliam, Mrs Henrietta	Green, Sue
Garey, John	Godlove, Mrs Maggie	Gotshall, O M
Gray, Mrs B M	Glover, W D	Griggs, M J
Gray, J T	Gaw, Mrs Mary	Griggs, Edy
Gray, Lulu	Gabriel, Mary	Greggs, Mrs Sarah
Griggs, Fannie	Griffith, Harriet	Griffith, Dan
Gibbs, W N	Griffith, Curtis	Gamble, John M
Gill, J R	Gentry, B C	Gladdish, M M
Ground, Lawson	Glover, Mrs M E	Gooch, Sarah
Griggsby, Sue	Gooch, David	Garnett, T P
Gordon, Brother	Grubb, Mrs Sallie	Garnett, Mrs M
Guttery, W B	Grubb, Millie	Garnett, T P Jr
Gass, J P	George, David	Garnett, Jessie
Givens, J M	George, Mrs David	Garnett, Mattie
Galoway, E	George, Hubert	Gray, F C
Gilmore, Mary	George, Sarah	Gabriel, Mrs Delilah
Gilmore, Katie	George, Maggie	Grubbs, J A
Gilmore, Mittie	George, Pauline	Gillaspy, T J
George, Abner	George, Clarence	Greenwood, Mrs S S
Gough, Mary	Garret, W J	Gow, Arthur J
Gragg, Miss L	Graham, M M	Gow, S Eliza
Galonay, Martha J	Gaw, P M	Gillispie, Wm
Gott, Thomas M	Gaw, Mary	Gow, Myrtle Roma
Glover, W T	Grooms, Amos	Graves, O K
Gow, Amie Stone	Gossett, Minnie	Graves, Mrs C A
Green, H F	Glasscock, Sister	Graves, Birdie
Green, John	Glasscock, Jeddie	Graves, Emma Belle
Green, Jane	Gooch, L T	Green, J H
Gauldin, B	Gooch, Rufus	Green, Mrs Esther
Garrett, S Y	Griffith, Daniel	Graves, A J
Garrett, Rebecca	Gupton, C	Graves, Mrs Belle
Garrett, F A	Gupton, Mrs Allie	Graves, Miss Nina
Gilliam, Mrs L M	Gupton, Miss Susie	Graves, Will Henry
Gwinn, Lydia	Gornett, Mrs Carrie	Graves, Alberta
Gwinn, Nannie	Gornett, C W	Garrett, Mrs Thos
Guerran, W Taylor	Groves, T C	Gentry, Mrs P T
Gilliam, Mrs Henrietta	Groves, Mrs T C	Gulick, H
Garrett, Phrodonia	Gittings, Mary E	Graves, E L
Gauldin, Mrs M L	Glasscock, S S	Graves, Mrs Mollie
Glazer, Chas	Goode, Wm	Graves, E
Gossett, Mrs	Garrett, L B	Hagord, Frank
Hupp, Abraham	Hays, Effie	Hillel, C H
Hutchinson, J T	Hurt, B	Harris, D S

Hawkins, Abe	Humphreville, Lydia	Harris, Mrs D S
Holton, M	Holtzclaw, Mrs A	Hagan, B F
Holton, A	Holtzclaw, Dr W	Hocker, P S
Holton, Charles	Hanks, Mrs	Hemith, T L
Hamner, Bettie	Hess, Mr and Mrs	Hall, A T C
Hannan, Rev G W	Hill, C B	Hall, Martha
Hannan, M	Hill, Mrs L B	Hall, David
Hannan, Nannie	Hully, R W	Heflin, W J
Hooper, John H	Humphrey, D	Hall, Wm
Harris, Rev P H	Humphrey, Mrs D	Hammitt, Mrs Alex
Harris, Mrs T A	Humphrey, Lucy	Howell, Mary
Hughes, Llino	Humphrey, Anna	Howett, Nannie W
Hunter, Mattie	Hine, Mrs S	Hawkins, A S
Hunter, Robert	Horns, N H	Hill, Wm
Hopkins, Mrs A B	Herndon, T O	Hackrige, Louisa
Hadsal, Charles	Hill, Charlie	Hill, Julia
Hadsal, Mrs C	Hopkins, Robert	Harmur, M
Hammond, Mrs	Hutz, Lewis	Hood, Irne
Harris, Dr Geo E	Hatcher, G W	Hood, Florrie
Harris, Mattie	Hubbard, Mrs E S	Hodges, A S H
Holder, Miles	Hatcher, Mrs Martha	Hodges, Mrs W E
Harrelson, W C	Hatcher, Mrs G W	Hart, Susan B
Harrelson, C H	Herndon, Mrs T O	Hart, C I
Harrelson, Mrs W C	Hubbard, E S	Hart, Wm B
Haley, Mrs Sallie	Hornbuckle, Mrs A	Heinrich, Mrs Agnsta
Hall, Mrs Elizabeth	Hickerson, Mrs E	Hornbuckle, Wm L
Hamilton, Mrs P	Hickerson, Eva	Harrol, Lee
Hamilton, Lee	Hickerson, Bettie	Howard, Monroe
Hamilton, Agnes	Hickerson, A L	Haynie, Lou
Hensley, Mrs Mary	Hunter J C	Hanson, A
Hill, B F	Harris, Mark	Harington, Lucy
Hill, Mary	Harper, Wm	Houx, Martha
Hyde, Rev G W	Harper, Mrs	Houx, Lan
Hyde, Mrs Eliza	Hazard, Priscilla	Hickman, R C
Hyde, Maggie	Hazard, Nancy	Hunter, Emily
Hyde, Ida	Hazard, Mary	Howell, Claude
Hyde, B Clark	Hazard, J M	Hearn, Sister
Hyde, Laura	Harper, Warren	Hearn, Jennie
Hyatt, A P	Harper, Addie	Horne, N H
Hood, James M	Haydon, J H	Hognewood, E
Horner, Cynthia	Hitt, Mr and Mrs T B	Hardin, C H
Holladay, R P	Hart, Mrs	Holt, James Jr
Henton, Alex	Hitt, Katie	Holt, J W
Henton, Mrs Alex	Hardin, C H	Humphries, W
Holladeny, Mrs Sarah	Hands, Mrs C M	Hockins, Julia
Harrell, E P	Houston, Mrs A S	Hawkins, J M
Hudson, A C	Howe, Mrs F E	Houston, Franklin
Hurt, Mrs Ada	Halley, P W	Hall, Sister
Humpreville, Claud	Hubbard, Mrs J C	Hubbard, J C
Hodges, John	Hewett, Amanda	Hart, H H
Hanner, Mrs	Hatten, M H	Holbrook, Mrs
Hanner, Bro	Hatten, Mrs M H	Hayth, Mrs Emma
Holt, Callie	Hatten, J A	Houts, Louis
Holt, Bettie	Hess, Minnie	Howell, Jno F
Holt, E C	Hazen, R A	Hall, Mrs Lucy
Hall, Mary	Hinch, Wm	Hall, Josie
Huff, P J	Honey, Thomas J	Harrah, J C
Hewitt, Geo	Hornburger, Dan	Harrah, Jennie

Harrah, Georgie
 Harl, Wm E
 Harl, Mrs H P
 Harvey, Lida
 Harvey, Lottie
 Hartman, C W
 Hays, Edward
 Hide, Bettie
 Hide, Eliza D
 Hide, Walter
 Hide, H C
 Holcomb, Mrs A Z
 Helmers, A
 Hull, Mrs E
 Hunt, Sadie
 Hall, Moss
 Highsmith, H W
 Highsmith, Mrs. H W
 Highsmith, Harry B
 Harris, Annie
 Henley, William
 Houghton, Lucy K
 Houghton, Wm
 Holt, Mrs T
 Holt, Mrs P
 Hewling, Mrs
 Hamilton, W
 Hammaker, J H
 Herndern, Kate
 Henry, William
 Hughes, J C
 Hossman, Mr
 Hughes, J F
 Handy, Sam
 Hedges, Marion
 Howden, W J
 Hoffman, Robt L
 Howard, Thos.
 Howard, Thos Sr.,
 Howard, E L
 Houthaus, Percy
 Holderman, J A
 Hortsman, Willie
 Halferty J J
 Halferty, Esther
 Haverfield, T R
 Haverfield, Kate
 Hocker, Geo
 Hocker, Mary S
 Hocker, Thos
 Hocker, Boyd
 Hocker, Mabel
 Hocker, Ethel
 Hocker, Mary V
 Hocker, O D
 Haverfield, Allen
 Haverfield, Sallie
 Haverfield, Franz

Hughes, Mrs W J
 Hall, Ruth
 Haggard, Dixie
 Holliday, Minnie
 Holliday, Henry E
 Hill, Mrs
 Hudson, Geo E
 Harding, Sarah
 Harding, Mary
 Hewit, Thos J
 Higgins, Alice
 Hawelson, N
 Hunt, Main
 Hill, Lena
 Hicklin, O B
 Halley, B M
 Highfell, I
 Holt, Ham
 Houf, Jas B
 Harris, Mrs T B
 Hopson, N
 Hubbard, G W
 Hubbard, L
 Heaton, M
 Hubbard, Elizabeth
 Hubbard Pearl
 Hubbard, Marion
 Hunt, J G
 Holbrook, Judge
 Honey, Thos J
 Harbaugh, Frank
 Hearne, W F
 Hearne, Mrs
 Hearne, Maggie
 Hearne, William
 Hearne, Frank
 Hearne, Lizzie
 Hess, A J
 Hulse, L A
 Hagan, William, Sr
 Hagan, Mrs William
 Hagan, Alice
 Hagan, Albert
 Hagan, George
 Hulse, Richard
 Hess, Mrs A J
 Hagan, Susie
 Harbaugh, A
 Hagan, W E
 Huffman, A J
 Henry, Olive
 Huffman, Mulissa
 Henderson, Margrett
 Herndon, John G
 Herndon, Mrs L M
 Herndon, G S
 Herndon, L B
 Herndon, M E

Hollis, C W
 Huntsen, Jno
 Horton, Thos
 Hunt, Alph
 Hunt, R J
 Hunt, M M
 Hunt, L A
 Hunt, M E
 Hunt, K I
 Hunt, L T
 Hunt, M C
 Hunt, C M
 Hunt, E V
 Hunt, Nellie P
 Hunt, Mertie
 Hurr, David P
 Hainline, Ida B
 Hisler, S F
 Hurr, David P
 Hisler, Sam'l F
 Huges, Mary
 Hickerson, J M
 Hickerson, A J
 Hughes, W A
 Hughes, Overton
 Hughes, Robert L
 Hughes, Harry
 Hughes, Lou M
 Hughes, Earnest
 Hickerson, Ella
 Heryford, Emma
 Harris, Amanda
 Harris, Sherwood
 Harris, Eliza
 Hopper, Minnie
 Harris, Missouri
 Hopper, C T
 Hopper, Margret
 Hamilton, W A
 Houchens J O
 Houchens, Amanda
 Houchens, Bena
 Houchens, Emma
 Hatcher, Joe
 Hawkins, G H
 Hardin, Wm
 Hawkins, Elijah
 Howard, Mrs Jennie
 Head, Calhoun
 Higdon, H F
 Holland, J E
 Harra, F L
 Harding, B F
 Harding, Mrs M A
 Harding, Mrs A M
 Harding, O G
 Harding, J A
 Harding, Mrs Bettie

Herndon, John H
 Huff, Louisa
 Harding, Willie
 Harding, Estelle
 Horner, J W
 Hutchason, B M
 Hutchason, Mrs B M
 Hutchason, Charlie
 Harnood, John T
 Hoffman, Mary L
 Hickman, Jennie
 Hickman, Joshua
 Higbee, J L
 Higbee, J E
 Hostetter, J T
 Hostetter, Mrs E M
 Howrigun, Maggie
 Howrigun, A T
 Huff, Jos B
 Huff, Idina A
 Huff, Daniel B
 Hawkins, M B
 Hill, P M
 Huff, P H
 Hayner, Thos
 Hill, A A
 Hawkins, J B
 Hawkins, Geo W
 Helm, Thos B
 Hawkins, Sallie
 Hill, Mrs Lucy A
 Hawkins, Minnie
 Hawkins, Mrs M J
 Huff, Mrs Jane D
 Huff, Jane
 Hawkins, Mrs Belle
 Hawkins, Willie
 Halley, G W
 Harvey, N A
 Henry, Jeff
 Halcomb, Amos
 Halcomb, Mrs Jane
 Halcomb, Ben
 Halcomb, Ara B
 Halcomb, Byron
 Halcomb, Lewis G
 Halcomb, Mrs C M
 Halcomb, Nannie B
 Halcomb, Rillie
 Halcomb, Mamie J
 Halcomb, Jos S
 Halcomb, Mrs A B
 Hemley, Mrs H
 Hughes, James
 Hughes, Jud
 Haizght, E A
 Hudson, S T
 Hutchinson, Mrs M V

Howrigun, J B
 Herrelson, N E
 Hughs, Catharine
 Hail, I S
 Hewitt, Mrs G L
 Hewitt, G L
 Hale, G
 Hale, Matilda
 Hale, I O
 Hale, Thos
 Hale, Mrs Sallie
 Hornbeck, J
 Hornbeck, Jessie
 Hail, M M
 Hale, Mrs R E
 Hale, Jacob E
 Harper, T B
 Hamplin, Mrs Sarah
 Harper, S P
 Hines, Wm
 Hynes, Poell
 Hammonbree, J A
 Hammond, V E
 Hammond, T H
 Hammond, R L
 Hawkins, B F
 Holliday, H E
 Herrell, Lon
 Harmon, Mrs A
 Helms, Wm
 Hurt, Ed B
 Howard, Mrs Ely L
 Howard, Nina
 Howard, Wadem
 Halcomb, T B
 Hoffman, Chas
 Hoffman, Mrs Chas
 Hoffman, Jennie
 Hill, Mrs Lizzie
 Hollingsworth, Ben
 Hawkins, A
 Hawkins, James
 Hawkins, Allis
 Hawkins, Maria
 Haden, J D
 Hall, George
 Hallsburton, James
 Haden, Travis
 Halliburton, Sam'l
 Heathman, Mattie
 Holder, Harriet
 Hazell, Chas W
 Hazell, Mrs H A
 Hazell, Jessie
 Hazell, Ward
 Hazell, Corrinne
 Hazell, Mrs Nancy
 Hatfield, Mary

Hedrick, Mrs
 Hutchinson, E H
 Hampton, B M
 Hampton, Thos Sr
 Hibberd, Mrs B
 Harding, Allie
 Hutchinson, Mrs F
 Hutchinson, W W
 Holmes, Mrs Hattie
 Holland, Jane
 Hume, Nancy
 Humes, John R
 Hill, S R
 Hill, Lee J
 Huff, S T
 Huff, Jno S
 Huff, Nannie
 Holt, Belle
 Hopkins, Mrs S C G
 Hicklin, J B
 Hicklin, Ida R
 Hopkins, S C G
 Hopkins, Thos H
 Hopkins, Jno B
 Houx, O
 Houx, Mrs Elizabeth
 Houx, Miss Minnie
 Houx, Shelton D
 Houx, —
 Harl, Mrs Maxey
 Hatcher, Mrs Lilian
 Hupp, Arthur
 Hupp, Mrs M E
 Hawkins, G G
 Heathman, Mary
 Heathman, Frank
 Holder, Anna
 Hays, John B
 Hughes, H N
 Hendear, Robt
 Haggard, Mary
 Hannah, Gertrude
 Heath, W T
 Heath, Jane
 Holloway, Jessie
 Herrell, Lou
 Hutchingson, G
 Harvey, Elanor
 Hoffman, C A
 Hoffman, Mrs C A
 Hoffman, Minnie
 Hatcher, Rev H
 Hatcher, H, Jr
 Hatcher, Fannie
 Hatcher, Halley
 Halley, Dr H J
 Halley, Mrs H J
 Halley, Mollie

Holman, Dr R S	Horshe, Mrs W E	Hunter, F M
Halley, Jennie	Hurt, Mrs F M	Hutchenson, Wm M
Halley, H J Jr	Holcomb, Mr	Hutcherson, Mrs A
Halley, Annie	Holcomb, Mrs	Hutcherson, Eddie
Halley, Lula E	Holcomb, Miss F	Hutherson, Lelia
Hughes, B J	Holcomb, Leona	Hutcherson, Lester
Holman, Rev A L	Holcomb, Harry	Hutcherson, Garnett
Hurt, A	Holcomb, V	Harrison, Dewise
Hurt, G B	Huntington, Mr	Hind, G
Hint, Mrs D T	Hamilton, Mrs Alice	Hogue, P B
Hurt, W P	Hamilton, Mrs Jas	Hogue, Milburne
Hurt, Mrs Eliza	Handy, Jno R	Hoover, H M
Hamilton, Mrs H	Hardwicke, Maud	Harvey, J W
Hurt, Mrs I	Horn, Pattie	Hoover, Mrs A
Hamilton, T	Hinchman, Sister Y	Harl, B E
Hurt, Mrs Mary	Hunter, Emily J	Hawkins, J
Hayes, Henry	Huey, James H	Huff, W
Hurt, M L	Huey, Kate	Hughs, Mr
Henderson, John	Hunter, Sarah E	Irvin, Mrs Annie
Idol, J K P	Ingle, N	Irvine, H T
Isles, Price J	Ingle, Maggie L	Ingram, Mrs Ella
Ireland, Frank	Ingle, Alpha	Ingram, Lula
Ireland, S E	Ingle, Walter	Imler, P
Ireland, D J	Inliew, Riley	James, Vassie
Jenkins, Wm M	Jarmon, M A	James, Tommie
Jones, G W	Jones, David	James, D L
Johnson, Mrs M A	Jones, S E	James, Fannie
Johnson, Mrs Sarah	Jones, T E	James, Hebert
Jenkins, Mrs	Jinkens, John M	Johnson, Major
Jandon, Anna	Jackson, John	Jarvis, Mrs A E
Jandon, Bennie	Jackson, Sarah	Jeffries, J J
Jarvis, Mrs Sidney	Johnson, James	Jeffries, Mrs J J
Jarvis, Sidney	Jones, Katie	Johnson, Willie H
Jenkins, Martha	Johnston, Jacob S	Joplin, Mattie
Jenkins, Mary	James, Thos	Jones, T W
Jenkins, Dan	Jones, Martha	Jewell, Sister A E
Jenkins, E	Johnson, Mrs Lucinda	Johnson, L
Jessee, R A	Johnson, E J	Joy, J
Jessee, Mrs R L	Jeter, D B	Jeter, S B
Jones, Anna	Jeffries, John	Jeter, Mrs Eva
Jones, Mrs Annie	Jones, Mamie	Jeter, Peyton
Johnson, J W	James, J C and wife	Jeter, Pet
Jones, Jimmie	James, L T and wife	Jerome, E N
Jackling, Dannie C	James, T M and wife	Johnson, Mrs L A
Jennings, Dr P S	Jones, Edgar	Johnson, W S
Jennings, Mrs P S	Jones, Pollie Ann	Johnson, Mrs A V
Jennings, Willie	Jones, Maggie	Jones, Mrs F S
Jennings, Ollie	Jones, Mrs Sarah	James, Sallie
Jones, Martha	Jesse, Richard T	Jones, G F
Jones, Mary	Jesse, Mrs S C	Jones, Melceni
Jones, Wm E	Jackson, Mrs V	Jacoby, Daniel
Jennings, Susan	Jackson, Devernia	James, Hattie
Jennings, Sarah	Jackson, May	Jugles, Mrs P A
Jennings, Mary	Jackson, Pope	Johnson, Ben
Jennings, Belle	Johnston, Mrs Laura	Johnson, Mrs T
Jennings, Anna	Johnson, T T	Jennings, Joseph
Jennings, Cora	Johnson, Mrs T T	Jennings, D
Jennings, Jesse	Johnson, Henry S	James, Emer

Jennings, Thos
 Johnson, Mat T
 Jones, James H
 Jones, Mrs Katie
 Jones Emma
 Jones, Hannah
 Jones, Mattie
 Jones, W
 Jerard, Harold
 Jerard, Mary
 Jerard, Hallie
 Jerard, M M
 James J C
 James, L T
 Jacobs, T M
 Johnson, Emil
 Jeano, Mrs L
 Jeffries, Sarilda
 Jeffries, Elizabeth
 Jones, A W
 Jones, W S
 Jones, Alfred
 Jordan, Y F
 Jerrel, H
 Jerrel, N
 King, L T
 Kimbal, D M
 King, E T
 Keach, James
 Keach, Dora
 Kabler, Mrs I
 Knox, Emma
 Koddy, Mrs J N
 Kingsbury, L L
 Keith, G G
 Keith, A M
 Kelly, Mary R
 Kelly, Sidney T
 Kelly, H I
 Keshlear, Z C
 King, John
 King, Mrs A C
 King, C F
 King, Miss Theo
 Kennerly, J S
 Ketton, Mrs Jack
 Kilby, Julian
 Kilby, T M
 Kilby, Mrs T M
 King, Florence
 King, Fred
 Kincaid, Lettie
 Kirk, Mrs
 Keltner, Mrs E
 Kellar, Julia A
 Keiffer, Susan
 Kile, Mollie
 Keiffer, Geo M

Johnston, Jno T
 Johnston, Mrs J T
 Jones, J F
 Jackson, Gill
 Jandon, Dr B A
 Jandon, Mrs B A
 Jandon, Anna
 Jackson, Gill
 James Hickman
 Johnson, Mrs Nancy
 Jones, Mrs V A
 Juden, S H
 Johnson, Susan R
 Jones, W
 Jenkins, John H
 Jordon, Ida
 Jordon, Alice
 Jordon, Rachel
 Johnson, L C
 Jacobs, Mrs J R
 Johnson, Belle
 Jones, Felix
 Jones, Mrs Felix
 Jones, Mary
 Jackson, J
 King, Richard
 King, Mattie
 King, Myrta
 King, Wallace
 King, Sallie
 King, Hubert
 King, Pearle
 Kelly, Mrs Annie
 Kelly, John B
 Klapp, Wm
 Klapp, Mrs Wm
 Kurts, Gracie
 Kinchelve, R P
 Kinchelve, M J
 Kinchelve, B
 Kinchelve, J T
 Kilby, Ollie
 Kellogg, Mrs M S
 King, Angline
 Kearn, W
 Kirpkrick, Grandma
 Kirpkrick, Eliza
 Kirpkrick, Ida
 Kellar, Anna
 Kennedy, Minnie
 Kennedy, Rosa
 Kelly, Sidney
 Kelly, John
 Kennedy, Geo
 Kelly, Mrs John
 Kennan, W H
 Kimmel, Mr
 Keyser, Jacob

Jones, J T
 Jones, Mrs J T
 Jones, A J
 Jackson, M S
 Jackson, Millon
 Jears, Mrs
 Jones, Mrs Ellen D
 Jones, Dr W J
 Jones, Ed D
 Jones, Mrs E D
 Jones, Alice
 Jones, Mrs Eliza
 Johns, C C
 Johns, Mrs C C
 Johns, Lucy
 Johns, Frank
 Johnson, W M
 Johnson, Mrs Nannie
 Jefferies, Alice
 Johnston, J A
 Johnston, George
 Johnston, Mary
 Johnston, Marantha
 Kelley, V P
 Keith, Mrs Alfred
 Kelley John
 Kirtley, C A
 Kirtley, Mrs M A
 Kirtley, R A
 Kirtley, M K
 Kirtley, M C
 Kirtley, N C
 Kirtley, R Lee
 Kirtley, Paul K
 Kindér, C W
 Kenyon, John
 Key, S A
 Kepner, Sallie
 Kinney, Don
 Kinney, Wm
 Kinna, L B
 Kendall, G J
 Keyser, Mollie
 Kirtley, Mrs A T
 Kirby, W M
 Kice, J P
 Keebaugh, L B
 Koetzle, Theo
 Koetzle, Julia
 Koetzle, Hugo
 Koetzle, Rev T J
 Kelly, Mrs Ella
 Kurry, S A
 Kemper, Maggie
 Kemper, E W
 Knight, Jane
 Krusor, John
 Krusor, Francis

Keil, J W
 King, Mrs Elvira
 Kendrick, E F
 Kendrick, Forest
 Kendrick, Elizabeth
 Kell, Wm
 Kell, Ben
 Keeling, Josie
 Kimforlen, Mary C
 Kelly, R C
 Kenworthy, Mrs L
 Kenworthy, Rufus
 Keith, Mrs
 Kimsey, T L
 Kimsey, I H
 King, John
 King, Mrs Louisa
 Kirtley, Dora
 Lyon, Sarah
 Lilliard, Mirah
 Lease, I S
 Lease, W B
 Lawson, E A
 Lillard, J Rev J M
 Lillard, H
 Lillard, Rev J S
 Lindsay, Sallie
 Lynch, Prof W H
 Lowe, Fred H
 Lane, Mrs Mary
 Lackey, N C S
 Lowery, D
 Long, Laura A
 Long, D W
 Longfellow, E O
 Longfellow, Mrs E O
 Longfellow, Mertie
 Lyon, Joseph H
 Linsay, Bettie
 Lane, Wm
 Landree, B
 Long, Mrs Gabe
 Link, Mrs Camel
 Long, Mrs J S
 Lloyd, Mrs
 Lewright, W P
 Loughrige, J
 Loveless, Bertie
 Lawrence, W M
 Lyons, Mrs G
 Leivis, Mrs Nettie
 Latimer, Nancy
 Lovelace, T W
 Lukenbill, Wm
 Lovelace, Mrs I M
 Lay, Judge
 Lillard, J L
 Lillard, Mrs Ruth

Keyser, L
 Keyser, J N
 Keyser, Ed
 Keyser, Nannie
 Keyser, Jennie
 Kelly, Anslem
 Kelly, Annie
 Kelly, Anderson
 Kelly, Nathan
 Kelly, Geo
 Kelly, Maggie
 Kelly, T J
 Kitlem, Scott
 Kline, H J
 Kyser, Mrs Jacob
 Kyser, Nannie
 Kemper, J F
 Lilliard, T J
 Line, Mrs
 Line, Bro
 LaTour, H J
 LaTour, Mrs A A
 Lewis, J P
 Little, Louis
 Little Alonzo
 Leyson, F M
 Landram, J W
 Leavitt, F J
 Lyne, Mrs E G
 Lyne, Mattie
 Lyne, Cassie
 Laws, Mrs Gertrude
 Lee, Eddie A
 Lee, E Thomas
 Lee, Mrs E Thomas
 Lee, J A
 Letchworth, G
 Lutz, Samuel
 Londercraft, H
 Londercraft, Sarah
 Lientz, —
 Laws, Luther
 Laws, Leslie
 Link, W F
 Link, S M
 Link, Mrs S M
 Link, Allie
 Link, Eugene
 Larkins, Nora
 Link, Mrs Ida
 Leach, Mrs
 Lond, M H L
 Lond, Carrie
 Lambert, Bettie
 Lambert, C R
 Langley, F C
 Lowe, Geo B
 Lowe Sadie B

Kirnsey, Mrs S A
 Kirbey, Mrs J
 Kisen, G W
 Kemper, Thomas
 Kisen, J S
 Krusor, Ida May
 Krusor, Geo W
 Kyle, M L
 Kyle, Almira
 Kennedy, J A
 Kennedy, Rebecca
 Kennedy, Elma Jane
 Kennedy, Mrs Emma
 Kreynsky, Mrs Lizzie
 Kirby, Isaiah
 Kellogg, M S
 Kepner, Frank
 Littell, Mary
 Littell, Nathaniel
 Lofton, A B
 Lofton, Jesse
 Lofton, Ambrose
 Lancy, Barbara
 Langsford, —
 Lewis, A H
 Lightfoot, P G
 Lane, Miss Mary
 Lautz, L
 Lautz, Ella
 Loutz, Venie
 Lowry, I S
 Lowry, Belle
 Lowry, Harrison
 Lowry, Annie
 Lowry, Henry L
 Lee, F C
 Leodford, Brother
 Lenard, Lavinia
 Luck, W
 Lauren, Robert
 Lisenly, J W
 Lane, Chas
 Latham, B F
 Logan, Martha
 Logan, Fannie
 Latham, Hattie
 Leake, J J
 Leake, Maggie
 Liggitt, Mattie
 Liggitt, A
 Liggitt, Irene
 Liggitt, Thos
 Lamb, Sam'l
 Lamless, T R
 Leininger, Philip
 Lewis, N H
 Lewis, Lucy A
 Lewis, J Hunter

Lanneau, John F
 Lanneau, Mrs J F
 Lanneau, Hannah
 Lanneau, Susie
 Lanneau, Mary
 Lanneau, Sophie
 Lanneau, Chas G
 Laws, Mrs G A
 Laws, Russell
 Littick, J W
 Littick, N E
 Littick, Nora
 Liggett, J T
 Lake, Katie
 Lake, Jep
 Lake, Sarah
 Lake, Will
 Lake, Burgess
 Lake, Jephtha
 Luck, Wm
 Luckett, N S
 Luckett, Moss
 Logan, Little Cora
 Lewis, Z T
 Lewis, Grace
 Lewis, Berdie
 Lewis, W F
 Lewis, Jane T
 Leonard, Nat
 Leonard, Edith
 Leonard, Leveret
 Leonard, Montgomery
 Leonard, Dora
 Leonard, W H
 Lewis, C A
 Lewis, Mrs C A
 Lewis, Lonnie
 Lewis, Gus
 Lewis, Thad
 Lindley, S A
 Lamkin, Mrs M A
 Lillard, Thos H
 Liggett, J W
 Lucas, John R
 Lucas, Mrs Emma
 Lucas, Mrs M K
 Lewis, A H
 Long, L Z
 Luck, Joel
 Luck, N L
 Luck, Ad
 Luck, Dessa
 Luck, Henry
 Long, W H
 Long, Jennie
 Leadbetter, E G
 Leadbetter, Mrs F C
 Lusby, Mrs F P

Luckie, Mary
 Loper, John
 Lave, J M & wife
 Luck, W L & wife
 Luck, Lee
 Luck, Ellis
 Lofton, T W & wife
 Lowry, J O B & wife
 Lake, M S
 Longfellow, N M
 Longfellow, Mrs
 Leshner, Mrs
 Longfellow, Geo
 Lawson, E
 Landram, Mrs S A
 Landran, G S
 Landran, Nettie
 Lee, A W
 Lawrence, Mrs P
 Lee, Gris
 Lowry, Mary J
 Lowry, Fannie P
 Lowry, Mary
 Lowry, Gillie M
 Lowry, J H
 Lowry, T T
 Lilly, David
 Lilly, Martha
 Lewis, A H
 Leavell, Cora
 Leavell, R G
 Lale, Wm
 Lale, Mary J
 Leonard, F J
 Leonard, M E
 Lenard, H D
 Lail, Marsilla
 Liggett, W F
 Liggett, E J
 Liggett, V L
 Liggett, M E
 Liggett, T J
 Leavell, T A
 Leavell, W H
 Leavell, Mrs
 Leisure, Belle
 Lindsey, Bettie
 Lewis, Ida
 Lewis, Flora
 Lewis, Mary
 Lewis, Susie
 Levering, Mrs A
 Legrand, Allen
 Langsford, N B
 Langsford, Mrs F
 Langsford, Guy
 Langsford, Ray
 Langsford, Mrs R

Lamless J T
 Lewis, A H
 Lynes, Geo
 Lynes, W B
 Lynes, Washington
 Lynes, Mrs G W
 Langley, Fannie
 Lloyd, Miss J
 Loyd, B
 Lawrence, John
 Lawrence, Fannie
 Lewis, Albert
 Lacy, W H
 Long, Bettie
 Long, Susan
 Long, John M
 Lee, Richard
 Long, Ella
 Long, Laura
 Long, Geo
 Long, Willie
 Long, Ada
 Long, Lulu
 Long, Johnnie & Sallie
 Longino, W S
 Leonard, L
 Leonard, Mrs S F
 Langston, N B
 Lancy, Barbrey
 Lake, Mrs Ewen
 Lyne, Thomas
 Lyne, Mrs Eliza
 Lyne, Alpheus G
 Lyne, Kate B
 Lyne, Mattie A
 Lyne, Carrie M
 Lyne, S T
 Lyne, L L
 Lyne, Mabel C
 Lankford, Mrs Nancy
 Lawler, E G
 Lawler, Elizabeth
 Lowrey, Ann
 Long, J G
 Lyon, J L
 Long, R O
 Leavitt, Mrs F J
 Leavitt, Lula E
 Leavitt, Elgin A
 Leavitt, Ralph H
 Leavitt, Flora E
 Lanius, H C
 Lanius, Mrs H C
 Lanius, Anna
 Leedy, Mrs A
 Leet, M W
 Leet, Frank
 Long, Mrs H C

Lusby, L Pearl
 Lane, Miss Emma
 Lovelace, P D
 Lewis, Mrs T L
 Musgrove, W P
 Mits, Mrs Wm
 Mits, John
 Mits, William
 Mileham, John
 Miller, Thomas
 McReynolds, J S
 Moore, Harbin
 McIntosh, May
 Moore, Cathrine
 Moore, Phoebe
 Magee, Mrs Emma
 Magee, Mrs Gabriel
 Martin, Mary
 Mason, Sarah C
 Mason, Mary L
 McMellon, Margaret
 Mason, Kathrine
 Morehead, G W
 Morehead, T W
 Moss, Mrs Thos
 Mansfield, Mrs W H
 Major, Mrs S C
 Morrison, Mrs J L
 Morrison, Sudie
 Morris, Mrs E H
 Morton, Robt
 Moss, Mary C
 Murray, Silas H
 McCune, A J
 Martin, Mrs E M
 McCune, Mrs A J
 Mathews, Mrs Ada
 Mathews, Miss Lizzie
 Milroy, Annie
 Meriwether, F T
 Meriwether, Mrs F T
 Modisett, Mrs
 Morgan, Os
 Mitchell, G W
 Metcalf, James
 McMurty, Mrs Miria
 Miller, Mrs Susan
 Moss, T H
 McCrary, John
 McCrary, Mrs John
 McCrary, Belle
 McCrary, May
 McCrary, A
 Martin, D B
 Martin, Mrs D B
 Martin, W M
 Mansfield, Mrs M L
 Munsfield, Wm T

Langsford, Miss C
 Langsford, J H
 Leavitt, F J
 Murry, Ella
 McClenny, A M
 Myers, J W
 McConnell, D
 Millegan, Tillie
 Miller, Laura
 McConnel, Mrs J
 MacGlashan, Thos
 McMurtrey, Mrs E
 MacGlashan, Mrs C
 Martin, G M
 Mabrey, P
 McColum, A J
 McCloud, Mattie
 Moss, Anna
 Morse, Mrs Chas
 Maret, D H
 McDonald, Sallie
 Maupin, C S
 Michels, Mr
 Mitchell, C S
 Mitchell, Joseph W
 Murphy, O C
 Miles, W R
 Miles, E J
 McNeil, Mrs A V
 Miles, Jno H
 Miles, Mrs Fannie
 McKellop, Mary
 McKee, Mrs Maggie
 McKinney, Porter
 McQuitty, Fielding
 Muir, Jos
 Muir, M L
 Moore, J C
 Mealpin, Mary
 McCormick, E
 McCormick, W
 McCormick, F
 Marye, Joseph
 Mugg, Rebecca
 McElroy, Jas
 Martin, R J
 Morris, A
 Morris, V
 Miller, Chas B
 Messick, Emanuel
 Minter, Robert
 Merrill, Mrs W D
 Merritt, Mary E
 Marshall, Mrs N L
 Maple, Rev J C
 Maple, Mrs S E
 McQuitty, David
 Mitchell, T R

Long, Erastus
 Long, Gabe
 Maupin, Rev W N
 Moutry, Ches
 May, Ada
 McKenley, G
 Mugines, David
 Munes, Seth
 Munning, Miss L E
 Munning, Jennie
 Munning, Emma
 Munning, Mrs E W
 Mitchell, Sarah
 Mitchell, N T
 Marksdales, Mrs
 Moore, Mrs H
 Mead, Mrs Miriam
 Mead, Mrs Mary C
 Melvin, Mrs M M
 Malotte, Sadie
 Martin, Mrs Lulie
 Motley, Mrs M E
 Mahuron, Mrs Jane
 Moore, H
 McDonel, M R
 McDowel, Belle
 Martin, Annie T
 Mathews, Ben
 McPhillin, Mr
 Minnice, Mary A
 Minnice, S J
 Mallonee, L G
 Mallonee, Catharine
 Mallonee, C C
 Mallonee, Cornelia
 Mallonee, Ella
 Mallonee, Eugenia
 Miller, Lizzie
 McClelland, T A
 Montgomery, Wm
 McGee, R T
 Moore, Mrs M
 Miles, Thomas
 Mitchell, Ellen
 Magruder, Wm
 Magruder, Dennis
 Magruder, S B
 Magruder, Dee
 Magruder, Matilda
 Moxley, W W
 Moxley, S L
 Magruder, Sarah
 Moxley, M C
 Moxley, John E
 Motley, M E
 Motley, J W
 Motley, Mrs M E
 Moore, L S

McCunf, Rev Lewis
 Marsh, Nannie
 McWilliams, Nettie
 Maupin, J W
 Maberry, Victor
 McLain, Geo
 Motley, D W
 Motley, J A
 Moss, T B
 Moss, B H
 Motley, J D
 Moore, Wm H
 Moore, Mrs Rebecca
 Moore, Amie
 Moore, Gracie
 Moore, Willie
 Moore, Harry
 Moore, Lizzie
 Moore, G R
 McKeen, Maud
 McKeen, Lizzie
 Moore, Jas A
 McKee, J N
 McKee, Indiana
 McKee, Mrs
 Myers, Mrs C
 Morton, Rev H T
 McKinley, Frank
 Mitchell, Sue C
 Machette, Rev A
 Machette, Mrs E
 Mitchell, Mrs M S
 Majors, R M
 Majors, Sallie
 Miles, Mrs I H
 Magee, A M
 Magee, Mrs A M
 Manners, J F
 Manners, Mrs J F
 Martin, Rev A F
 Martin, Ellen
 Martin, Daisy
 Martin, Gracie
 Martin, Dosia
 Miller, C A
 Miller, Martha
 Miller, J P
 Miller, D W
 Miller, C A
 Miller, R T
 Miller, N J
 Miller, M E
 Miller, C L
 Miller, M B
 Moons, A
 Monday, J
 McCary, C K
 Miller, Lucy A

Moxley, J V
 Magruder, D M
 Mudd, Emma
 Magruder, Phoebe
 Moxley, Nora
 Mancy, Mrs L C
 Mancy, Miss L A
 Moore, Arthur
 Mallory, W H
 Mallory, John
 Moore, J P
 Margreiter, Mrs A
 Myers, A
 Maupin, Mrs M
 McCrary, T W
 Miller, Mrs Ed
 Malone, S C
 Million, T
 Malone, Boone
 Million, A J
 Mosier, E P
 Mason, W S
 Mead, Mrs M
 Mead, W H
 Majors, Mrs M
 Moore, J C
 Minor, Mrs Eliza
 Moore, Mrs Jennie
 Mulford, Mrs C H
 Minor, Chas B
 McClelland, Mrs
 McClelland, Dixie
 McClelland, Lula
 Mitchell, R B
 Mitchell, Mrs
 Mitchell, Ben
 Mitchell, Jno
 Mitchell, Mollie
 Morgan, Mrs
 McGinnis, Mrs
 Moss, Mrs O P
 Minor, John
 Mines, Mollie
 Maupin, Pallie A
 Mudd, M S
 Mudd, Mrs Alice
 McNeil, Mrs Jane
 Mudd, S F
 Mudd, Alice
 Mudd, Mary E
 Morris, W F
 Morris, Ella
 McCombs, W J
 McCombs, Doe
 McCombs, Mrs V
 Mondy Austine
 Mondy, Alfred
 Manning, David

Moore, Mrs L S
 Moore, Miss Mollie S
 Motley, Mrs M S
 Motley, W H
 Meek, C B
 Meek, E H
 Meek, E C
 Meek, Henry
 Meek, Ella
 Miller, G C
 Miner, Mrs Mollie
 Mills, Miss Flora
 Metcalf, Mollie
 McCollum, P
 McCollum, Mrs P
 McCollum, Nettie
 Martin, Mrs L E
 Moore, John
 Minter, Willie
 Myers, Mrs M E
 Morton, Robt
 McCoy, A
 Monroe, J and wife
 Moore, R L
 Mikels, Emily
 Mikels, Debbie
 Mackey, W W
 Mackey, Dazzy
 McBrey, Mrs Allie
 McBrey, John W
 McLeod, John
 Mackey, John A
 Mullins, Mrs S
 Mullins, Mrs M
 Mullins, Beulah
 Mullins, Joe
 Mullens, L
 McAmis, James
 McAmis, Mrs
 Morris, Dr
 Morris, E W
 Mikels, T B
 Moore, T B
 Martin, Mrs A F
 Miller, Lucy
 McBride, Chas
 McDonnold, Newton
 Moore, Geo P
 Minor, Ida
 McBune, Sister
 McBune, Bro
 Martin, Robert
 Martin, Eddie
 McQuie, Jennie
 McElme, Matilda
 Martin, Clara
 Martin, Mattie
 McElmee, C P

Murphy, R C
Mittenden, F H
Mudd, Kate
Martin, J S
Martin, Maggie
Martin, Gussie
Martin, Annie
Martin, Ella
McQuie, Anna
McGrew, J C
McDonnold, Wm
McDonnold, T J
McDonnold, Mrs M
Mays, S H
Mackey, Mrs E
Martin, Mrs
McDonnold, A H
Mitchell, C A
Mitchell, N E
Mitchell, T N
Maddox, Billie
Maddox, Nannie O
Maddox, James
Maddox, Mrs James
McCafferty, Lulu
Metcalf, Hattie
Metcalf, May
Metcalf, Ida
Metcalf, John
Metcalf, Horace
Metcalf, Mrs M
Maxwell, John
Maxwell, Rosa
Maxwell, W S
Moss, Geo
McClure, N
McClure, S
Muller, Mrs Jacob
Muller, Harry
Muller, Jacob
Muller, Phillips
Muller, Frederick
Muller, Ely Russell
Muller, Jane Ann
Muller, Ardie
Madden, F M
Madden, Sarah
McQuitty, D N
McClellan, Jane
McClellan, Kate
Merris, D P
Merris, E E
Merris, D F
Merris, S M
Morriss, M A
McElme, Mrs M M
Martin, A J
Millsap, John

McKeel, J
Mole, Julia
Miller, Downing,
Mitchell, Mat
Mitchell, Archie
Mitchell, Miss Jennie
McDonnold, Duncan
Millner, Newt
Martin, R T
McPike, A
McPike, Elenor
Mayby, Elizabeth
McKay, Mrs
Martin, Mrs Willie
Mullinax, Eli
Martin, Rev J M P
Moss, Mrs Mary
Midgett, C
Midgett, H
Midgett, Aronda
McQuitty, J D
Mansfield, Joseph
Mansfield, Mrs Selina
Merchant, Cora
McGuire, A J
McGuire, Sarah
Masterson, Wm
McElroy, B F
McElroy, Mrs B F
Mason, Miss Lelia
Nason, Leslie
McMicken, S A
McMicken, Florence
McMicken, Mammie
Myers, S G
Morrow, Aurora
Morrow, Mary F
Merris, Mrs D P
Mosely, Mrs Wm
Maupin, J O
Moseley, Jacob
McGuire, Mrs J E
Mans, G M
McIlvain, Mary
McIlvain, Callie,
Mimms, Robt W
Mimms, Martha A
Mimms, Robbie
Mimms, Lizzie
Mimms, Lucy
Moore, Emilene
Moore, Mary C
Moore, Amos
Moore, B F
Major, Robt
Major, H T
Major, Geo S
Major, Mrs M

McElmee, Mollie
McElmee, Cora
McElmee, Nannie
Midgett, Mary
Marshall, Thos
MacGlashan, Rev T
McDaniel, W
Merrett, O C
Milburn, Mrs M
Milburn, J B
McClanahan, F
McClanahan, J R
McClanahan, G W
Martin, Isaac
Miller, S P
McBurney, M E
Maxwell, Sarah
Maxwell, Mattie L
Mullinix, Mrs Mary
Morin, John
Magann, W A
Minor, Alvin
Martin, Geo
Martin, Mrs A M
Martin, Miss M
Martin, Miss L
Marshall, Miss O
Martin, L A
Martin, Thomas
Mitchell, T
McClain, Miss E
McClain, Miss R
McClain, Miss J
Meredith, W H
McGinnis, W L
McCray, Mr
McCray, Mrs E
Moore, Elviry
Maxson, Wm G W
McCormick, E S
Moss, J E
Moss, Nannie
Moss, Wm
McGuire, Mrs Fannie
Mitchell, N T
Mitchell, Wm
McKee, James
McKee, Mrs James
McCary, C R
McCary, Mary
Mondy, J
Morris, Ambus
McSpadden, M M
Morriss, M F
Major, D W
Mason, T B
Mercer, Retta
McKinley, Matilda

Minor, Flora
 Minor, Elizabeth
 Minor, T M
 McDaniel, G R
 McDaniel, Laura V
 McDaniel, Mattie D
 McDaniel, Minnie L
 McDaniel, Ethel T
 McDaniel, Tex
 McDaniel, Bessie
 McMillian, Mrs Millie
 Major, R W
 Major, Ora
 Matthew, W G
 Matthew, Mrs E
 McCarty, R H & wife
 Morrison, Sudie
 Morrison, Mrs Eliza
 Major, Mrs E
 McLeod, Belle
 Moore, H W
 Menefee, T J
 Menefee, Mrs T J
 McLeod, Maggie
 Murray, L H
 McKenzie, Mrs
 Maupin, W P
 Minor, T B
 McCrary, J C
 McCampbell, Mrs M
 Morgan, Allie
 Morgan, R
 Morgan, Katie
 Moulton, L T
 Miller, S
 Martin, A C
 Mitchell, Sarah
 Martin, Elizabeth
 Martin, Sarah S
 Nall, Robert W
 Newington, S
 Nation, Mrs Lucy
 Nation, Rosa
 Nation, Lillie
 Neece, I E
 Neece, Ailsey
 Nelson, R P
 Noble, T S
 Norris, Garden
 Newel, Virilina
 Newel, J E
 Nelson, John
 Nevill, J T
 Neal, Brother
 Norton, Brad
 Nelson, Dula
 Newland, Ella
 Newland, L S

Major, Jessie
 Major, Jas
 Major, Sam'l
 Moser, Mrs R
 McMillian, J B
 Moore, G W
 McCarty, Frankie
 Menefee, Mrs V A
 Menefee, F
 Milton, Dr S A
 Milton, Mrs S A
 May, Effie
 Mitchell, Mrs Olive
 Miller, Sidney
 McKee, Dr
 Michel, Minnie
 Marshall, Alex
 Michel, Emma
 Meyers, B S
 Michel, Mrs Mary
 McGinnis, J W
 Miller, John J
 Marr, Jas C
 Marr, Alice
 Marr, Frank
 Millon, Gideon
 Marr, David
 Millen, Mrs G F
 Martin, Charles N
 Moore, J Q
 Moore, Mary
 Martin, Mrs C M
 Marshall, Ida
 Morris, Wm H
 Martin, Lula
 Martin, Minnie
 Martin, Ethel
 Martin, Bertha
 Norvell, Joseph
 Norvell, Mrs Bettie
 Norvell, Mrs Nancy C
 Norvell, C E
 Norvell, Anbra
 Nonthens, Peri
 Norris, Mrs E C
 Norris, Miss Vera
 Nordyke, I S
 Nordyke, Elmira
 Nordyke, John W
 Nordyke, Belle R
 Nordyke, J Ferry
 Nordyke, L Tutt
 Newland, Miss Y V
 Niens, John
 Nash, Mrs Nancy
 Nash, Miss Rachael
 Noffsinger, P R
 Newland, A S

McDonald, Lizzie
 McDonald, Clay
 McDonald, Edna
 Mercer, Juda
 Minter, Joseph
 Morath, Fred
 Morath, Mary A
 Morath, Emma
 Morath, Henrietta
 Morath, Ida
 Morath, Charlotte
 Martin, Mrs J
 Morehead, Mrs N
 McDonnold, H G
 Mason, Robinson
 Mason, M J
 Malotte, Mary
 Miller, J E
 Mitchell, Mr
 McDonald, Mrs
 Mackey, Mrs E
 McDonald, H L
 Martin, Sister
 McDonald, Wm
 McDonald, Huly
 McDonald, T J
 Mays, S H
 Morris, Sister Lizzie
 Minor, J W
 Minor, Sister Sallie
 Minor, R J
 Morris, T J
 Mahoney, Mrs
 Mahoney, Mr
 Meadows, Mr
 Moore, Wm
 Martin, J M P
 Miller, J E
 Newbank, Jimmie
 Nicholson, Mrs Clara
 Nicholson, Mary
 Nelson, T G
 Nelson, Mrs Mary
 Nelson, Bessie
 Nelson, Nellie
 Nelson, Frank
 Nowlin, S S
 Nowlin, Mrs S S
 Nichols, Thomas
 Nichols, Mary
 Nichols, Sallie
 Nichols, A
 Norris, Mary A
 Nichols, Mrs N E
 Nichols, Mrs S E
 Norton, Arthur
 Norris, H A
 Norris, L C

Norton, Thomas	Newland, Mrs A S	Norris, Mrs E Z
Nickles, Mrs Ellen	Newland, Mary E	Newton, L A
Nickles, Cat	Neal, Mrs Nannie	Newton, Mrs L A
Northcutt, Mrs	Northrup, T W	Newman, Wm
Norman, G W	Newcomb, S B	Newman, J H
North, Walter	Northrup, Mrs L N	Newman, Payton
North, Mrs E	Nickerson, Mrs A E	Newman, Mollie
Newland, Joshua	Neff, Mr and Mrs	Nall, H C
Northcotte, Jas K	Norton, Wm	Nall, Mrs H C
Nickolson, Mary	Norton, Mrs Sarah	Norris, Lilly B
Norvell, S W	Nickols, J J	Norris, T F
Norvell, Geo W	Newman, M C	Neal, Mrs Kate
Norvell, D S	Newman, I C	Neal, Geo R
Norvell, Nannie	Nicholson, Anna	Nichols, Mrs R P
Norvell, Mrs Moss	Neiman, Geo	Noland, G W
Norvell, Susie M	Neiman, Maggie	Nichols, J J
Norvell, Ollie E	Norvell, Mrs Annie	Owen, Mrs E D
Osgood, Prof S P	Orchard, Lulu	Oglesby, Wm
Owen, J H	Orem, A J	Oglesby, J P
Owen, James E	Osborn, John	Oglesby, S C
Owen, Eva	Offett, Lizzie	Owen, M V
Orwen, Elijah	Ogden, James	Owen, Eina
Orchard, J M	Ogden, Mrs James	Owen, Orphia
Orchard, Julia	Ormes, N	Pitts, S Y
Pauley, F G	Pendergrass, J B	Payne, Letitia
Pauley, Miss Linda	Pearce, Mrs	Price, J W
Pauley, Charley	Ponder, A J	Perkins, Lucy
Pauley, George	Price, Carrie	Perkins, Anna M
Pearse, Addie	Price, Maggie	Pearson, Edgar
Pierce, Minerva	Price, Reecie	Payton, Mrs Mary
Pierce, Benjamin	Perry, Mrs Emma	Payton, Willie
Price, Susan	Perry, N M	Peyton, Mary
Price, John	Peck, W M	Pratt, Sandy
Pitt, Jessie	Paul, Thomas	Petty, J E
Pearce, J	Parky, Alph	Porter, Mrs Margaret
Pierce, J S	Penyboker, Brother	Phipps, L W
Payne, Jno	Perry, Brother	Palmer, J W M
Payne, Mrs P J	Petter, Pet	Prock, Mrs John
Pitts, Mrs P A	Palmer, Shelton	Prock, Bennie E
Payne, E L	Palmer, Rev Ray	Pickonging, Eliza
Prock, Georgie	Peters, Mrs M S	Pane, Mr
Powers, A C	Price, Florence	Pearson, Mr
Pearson, Geo H	Price, Carrie	Pitts, Mr
Pigeon, —	Proctor, J W	Pierce, Kate
Park, Ada	Porter, J A	Powell, Pope Yeaman
Park, Wm	Parish, John	Powell, M A
Pettis, Mrs Jennie	Parish, Freddie	Paxton, Mrs Sidney
Porter, Kate	Pickett, Belle	Pearson, E A
Price, J N	Pickett, Edward	Pearson, A A
Parson, Lucy	Peterson, S	Parish, N
Parsons, Mary E	Pumphrey, B S	Pugh, Sue
Parson, Fannie	Purkitt, Mattie	Pugh, J J
Price, Julia	Purkitt, Caleb S	Porter, Mrs Sarah
Parson, Ida	Painter, Ella T	Porter, J W
Palmer, Jennie	Purkitt, C S	Prock, John
Palmer, Mrs Geo	Parke, John S	Pew, E G
Purdy, J B	Paxton, G B	Prophet, Emma
Powell, Lizzie	Paxton, F	Patrick, W S

Powell, J R
Peay, J J
Pike, Mrs Flora A
Parrish, H T
Pace, J W
Patterson, W H
Pratt, H
Pearman I
Pratterson, John
Pearman, Alvira
Powell, T A
Parker, Mary
Parker, Ellen
Parker, Julia M
Paxton, S
Parrent, Mrs Amanda
Parrent, Geo
Parrent, Thomas
Parrent, Ira
Preston, W W
Preston, Mrs Jennie
Phelts, Rev J J
Postlewait, Miss J
Palmestry, Mattie
Parker, F
Payne, Mrs Wiley
Post, Laura
Post, Freddie
Post, Ida
Patton, Thomas
Painter, Mrs W R
Price, W H
Powers, Mrs
Pickett, A C
Pickett, S P
Pickett, S L
Patton, Miss Lillie
Phillips, H F
Price, Jas
Price, Ellen
Price, Eva
Price, Truman
Parker, Florence
Poole, Mrs M S
Post, Mrs M W
Prince, Dr A S
Post, Mrs Adelia
Post, Waller
Painter, Rev W R
Paddock, S P
Pursley, J
Pursley, Mary E
Parks, Mrs Mary
Pifer, Mrs R H
Patterson, Mrs Essie
Parshly, Mrs
Pendleton, Susie
Pendleton, Jennie

Paxton, Mrs A
Patterson, H N
Petrie, Robert
Parker, Mrs G W
Pearcy, Wm
Perkins, Adrian
Patton, Louisa
Parmer, J S
Parmer, Edward
Parmer, E J
Parmer, Wm E
Powel, Peter
Pew, Dan
Pew, C J
Pew, Dora
Price, Thos
Price, J R
Pearson, G W
Prine, Daniel
Pifton, Anderson
Parsons, T H
Parsons, Ida
Parsons, Yanin
Park, Wm B
Palmer, Jas W
Palmer, Mrs Jas W
Piatt, Mrs
Pallard, Mrs A
Pemberton, Narcissa
Patterson, Mrs J M
Patterson, J M
Proctor, W T
Pride, B M
Phillips, J J
Pearson, A F
Pearson, Jennie
Perkins, L R
Parks, James
Pearson, E S
Potts, Mrs Wm
Perkins, Mrs Mary
Pearson, John J
Pearson, Wm
Patterson, Cordie
Patterson, Loulie
Patrick, Mrs
Patrick, Emma
Patrick, Nettie
Petty, Nora
Petty, Mrs Martha
Petty, Peace
Payne, A W
Payne, Lula
Price, Mary J
Pucket, Elizabeth
Payne, J T
Pollard, James
Pierce, Edwin

Pursell, Senate
Pursell, Cyrus
Prowell, D B
Prowell, H B
Petty, H M
Petty, Mary
Patterson, Thomas C
Pitts, J A
Patterson, Mrs N
Pike S P
Pike, Mrs L A
Paslay, Mrs Eliza
Paslay Fannie
Poindexter, Mrs M B
Patrick, Mrs Sarah
Proctor, Mrs R
Pringey, Mrs A E
Parrish, Parker
Page, N J
Patterson, Georgia
Pogue, J F
Parker, Miss Nellie
Parker, M B
Powell, W C
Powell, Miss A J
Plannett, J W
Plannett, Mrs W
Plannett, J M
Plannett, Mrs M L
Poners, O G
Powell, Mrs
Price, Mrs Mary
Pogue, Lou
Patterson, J W
Pattison, Sister V
Pryor, Jennie
Pulliam, R L
Pulliam, Sue
Pugh, Mrs E
Pugh, Wm
Patterson, C A
Patterson, L I
Peck, Hattie
Peck, Owen
Parsons, Emma
Pendleton, Anna L
Pendleton, C W
Pendleton, Mary
Prewett, Elizabeth
Perkins, J D
Porter, Alfred
Peak, R T
Porter, Mrs Alfred
Parks, P B
Payne, B J
Payne, Mrs M
Payne, T J
Patrick, Mary

Pewick, Mary E
Powell, W O
Powell, Eddié
Powell, Alice
Powell, Dick
Peace, Geo E
Peace, Mrs Geo E
Peace, Joe H
Pugh, J H
Pollard, Jas & wife
Quisenberry, R T
Quisenberry, Mrs R T
Quisenbury, Mrs B
Quinn, P S
Robinson, Lizzie
Ramsey, Mrs
Reynolds, L R
Richart, R E
Rhine, H
Rathrick, Sister
Rigs, R C
Rhodes, Rev R M
Rickets, J
Ross, Sister Kate
Ross, James W
Rowner, J G
Rouner, John
Rothroch, Sister
Reynolds, J R
Reynolds, Charles
Robinson, J H
Reynolds, J C
Rodgers, Ada
Richards, J P
Robinson, Jehu
Robinson, M B & wife
Rowley, J E
Robinson, A T
Ross, H N
Ross, C
Ringold, A
Ringold, G M
Rome, J J
Ringold, Susie
Rhoudes, M M
Raines, Joel S
Raines, Allen
Russell, J W
Robins, B F
Rodgers, Mary M
Robertson, M A
Robertson, Galen
Reed, Elizabeth
Riley, J M
Reynolds, Mrs S
Raglin, Nannie
Raglin, D P
Reid, J

Pierce, Mrs C
Pridgen, Mrs M
Penter, Mrs E
Price, Mrs L
Peace, W S
Peace, Mattie
Peace, Roland
Pullum, Miss Emma
Pollard, Mrs M J
Quinn, Effie
Quisenberry, Geo Sr
Quisenberry, Geo Jr
Quisenberry, Daniel
Quinn, Miss Effie
Reesor, Susan
Raine, Mrs Thos
Raine, Lizzie
Raine, James
Rowe, W C
Raine, Shelton
Rose, Lizzie
Rose, Nannie
Roberts, Addie
Roberts, Walker
Roberts, Mrs A
Rudasill, L B
Rice, J M
Rixey, W J
Rixey, M C
Riley, Dr W C
Riley, Mrs E D
Rayborn, Mrs F
Reed, Peter
Rodgers, Ada
Richardson, P W
Richardson, Mrs P W
Reynolds, C
Reymond, Thos
Roberts, J M
Roberts, Mattie
Riley, Anne
Russell, Mrs O S
Russell, Mrs Alice
Ridge, Mrs V S
Rhoades, Rev R W
Reinhard, Mary
Rowland, J D Sr
Rowland, G R
Rowland, W J
Robinson, R M
Robinson, Mrs R M
Richerson, Prof Jno
Roberts, W B
Rarker, John
Rumfelt, C V
Rowland, D F
Rowland, Francis
Robertson, F F

Poindexter, Henry
Pugh, S W
Pugh, J N
Pugh, N W
Pugh, Nellie
Pugh, Hattie
Pugh, Johnnie
Pugh, Willie
Price, Mrs Thos
Quisenberry, Nannie
Quisenberry, Mollie
Quisenberry, Susie
Quisenberry, Gus
Quisenberry, Mrs M
Ridgely, Emma
Ridgely, Anna
Ridgely, Nellie
Ruby, Geo
Rutherford, Mrs R
Reynolds, Mrs A E
Reynolds, J B
Rose, Emma
Robertson, W
Ross, J W
Robinson, Minnie
Robinson, Mrs M
Rucker, G M
Ricketts, Mrs Jno
Rhoades, Mrs Jane
Rhoades, Mrs Belle
Rucker, Mrs Sallie
Ray, A T
Robinson, Matilda
Reed, J R
Ricketts, Ida
Richmond, Bertie
Risk, Abe
Risk, David
Rubleman, G A
Rochester, G A C
Rosebud, Miss
Rephe, J L and wife
Redingbaugh, A G and wife
Rickets, J K
Russell, Jno W
Rupe, J W
Reavis, Mrs Mary
Richerson, Mrs Jno
Ricketts, Jno
Russell, J D
Rothwell, Alice
Rupard, B F
Rupard, E D
Rupard, Dora
Rupard, John
Rupard, Wm H
Ray, Roberta

Reid, Bettie
 Rodney, Anna
 Reid, J A
 Robison, Mrs E
 Retter, J S
 Ritter, W R
 Robinson, W S
 Robinson, Fannie
 Rutherford, Carolina
 Rains, Miss M
 Robinson, S W
 Robinson, Lavinia
 Rhoades, Belle M
 Rhoades, Geo Sr
 Rickets, Mrs J K
 Rickets, J K
 Ross, Mrs M M
 Ross, Miss M H
 Rider, Wm
 Rider, Nancy
 Rout, Sister
 Reay, Garlan S
 Ralston, E S
 Ragar, F N
 Rockhold, John
 Reed, Henry
 Reed, Nancy
 Robertson, R L
 Ransdall, Belle
 Rice, C
 Rice, Mrs C
 Robinson, Mrs Sallie
 Riser, Wm D
 Runyan, J
 Runyan, G C
 Ross, C C
 Royar, Mrs E H
 Russell, Mrs Belle
 Roberts, Mrs Susan
 Roberts, Tillie
 Rice, T B
 Rice, Mrs T B
 Ramsey, J M
 Ruffin, Mary
 Ruffin, John
 Ruffin, W G
 Snow, Frost
 Snow, N O
 Snow, Wayne
 Smith, Jos A
 Sanderson, Miss E
 Sanderson, J E
 Smith, E T
 Sanderson, Newman
 Shotwill, Mrs Sarah
 Stunther, Brother
 Smith, Eprion
 Steward, J C

Rodney, M L
 Rutherford, John S
 Reich, John H
 Rawling, Thos
 Ridgeway, Chas
 Ridgeway, Jennie
 Ridgeway, J F
 Robinovats, Frank
 Rogers, M E
 Ramsbottom, Wm
 Ramsbottom, Mrs O
 Ramsbottom, Charlie
 Rupard, Jos W
 Ross, G N
 Rickman, Mrs J B
 Rickman, Mary
 Rudasil, P H
 Robinson, Mrs C A
 Robinson, Miss L
 Rose, Miss D
 Ragsdale, E
 Rigsfy, W
 Rigsfy, Henry
 Ross, Miss Lizzie
 Ringold, L C
 Ringold, E
 Rogers, W B
 Rogers, Mrs C A
 Rogers, Carrie
 Ruffin, Rosa
 Ramsey, Eri E
 Ramsey, Jas S
 Ragar, Geo
 Ragar, Roxie
 Ragar, Sarah
 Ragar, Nora
 Robinson, Jane
 Rawlings, Jos W
 Royle, Milton F
 Royle, Fannie E
 Royle, Chas H
 Rinehart, John W
 Rinehart, Mrs F
 Risler, John
 Rogers, J M
 Smith, Lizzie
 Smith, Cora
 Smith, Lulu
 Smith, J M
 Smith, J R
 Smith, Wm
 Sinn, L
 Shields, B O
 Smith, T & wife
 Stout, Aunt L D
 Stravens, J D
 Shannon, W O
 Smith, H S

Ruthven, Mrs D M
 Rice, Ellen
 Rice, Kate
 Renshaw, John
 Renshaw, Lucy
 Rhoades, Carrie
 Rhoades, J R
 Rhoades, Geo Jr
 Rhoades, John T
 Rhoades, Mrs Jane
 Rickman, Mrs S N
 Rickman, James
 Rogers, Willie
 Rogers, N Guy
 Robertson, Mrs H
 Robertson, Lula
 Reinhart, Chas
 Rogers, Mrs Sallie D
 Robinett, Johnnie
 Reid, E A
 Robinett, Simpson
 Robinson, J K
 Riley, Wm
 Robertson, Mrs M A
 Riley, Edgar N
 Rothwell, Rev W R
 Rothwell, Mrs W R
 Rothwell, Younger
 Rider, Prof R P
 Rowe, Sister
 Roper, Mrs Kate
 Roper, Mary
 Reid, Annie B
 Runkle, Hattie
 Rennison, Delia
 Rankin, Mabel
 Reid, W A
 Reid, Mary E
 Rudolph, Geo
 Rennison, J H
 Roddy, Maggie
 Roddy, Arthur
 Rotte, Rev. E
 Rotte, Mrs M V
 Rotte, Jessie
 Sims, Jas
 Staton, Jno
 Scruggs, Amanda
 Short, M
 Smiley, Martha
 Smith, Wm A
 Smith, Drucild
 Snoddy, Jas S
 Stout, W B
 Scott, C
 Slaughter, Mrs A M
 Slaughter, Mrs L P
 Slaughter, Wm

Steward, Mary
 Shannon, J E
 Shannon, M B
 Shannon, J Byron
 Smith, R K
 Sutherland, E E
 Sutherland, Ida
 Sutherland, Nora
 Sutherland, H K B
 Summers, Chas
 Starr, M J
 Starr, J H
 Starr, Fannie B
 Sanburn, Mrs M
 Smith, Milton
 Sanburn, Miss M
 Swearingen, Lem
 Snoddy, Mrs S F
 Smith, Mrs Mary
 Sutton, W S
 Scott, R E
 Seward, J W
 Smoote, Miss Lida
 Smoote, Miss Lucy
 Smoote, Miss Eliza
 Smith, N B
 Smoote, Balis
 Stemmons, Mrs S
 Stemmons, F
 Scholl, Mrs Sudie
 Simmons, Mrs M
 Simmons, Wm
 Simmons, Mrs Lizzie
 Shouse, Mrs Josie
 Steinrod, Robt
 Shouse, B P
 Shouse, Edward
 Shouse, Mrs E
 Stephens, T H
 Spillers, Mrs Wm
 Shannon, J E
 Steward, J C
 Shaanon, R M
 Stackley, A
 Stevenson, R W
 Sallee, Miss M S
 Spraddling, Mrs
 Sharp, Mrs Dr
 Scott, Jno C
 Scott, Mrs M
 Scott, Jennie J
 Scott, Amelia
 Sparks, H C
 Sparks, Mrs Mamie
 Sparks, Maggie
 Sparks, Merryweather
 Sanders, G A
 Smith, William

Shelton, Mrs Sue
 Shelton, P G
 Shumat, C H
 Stratton, J T
 Singleton, Maj M R
 Shyrick, R
 Scott, F E
 Short, J R
 Shaw, John H
 Stott, S R
 Shaw, M F
 Snearingen, James
 Shaw, O M
 Sellers, Mrs Virginia
 Stark, Miss Charlotte
 Sams, J G
 Sams, Mrs Anna
 Sams, J T
 Snead, N B
 Snead, V B
 Snead, Mrs N B
 Stephens, Mrs T H
 Stephens, Wm Jewel
 Spurlock, E
 Shoun, Mamie
 Shonn, Warren
 Shoun, Tудie
 Shore, F T
 Shore, S A
 Shore, R C
 Shore, D M
 Shore, J H
 Shore, P W
 Shore, W H
 Sublett, J A
 Sparks, J W
 Sparks, Mrs J W
 Sparks, Mattie
 Sparks, H C, Jr,
 Sparks, Ida
 Shackelford, Mrs W
 See, Mrs. Eliza
 Shaw, Mrs S B
 Shaw, S M
 Shaw, Mrs M A
 Shaw, Wm
 Shaw, Mrs Ophelia
 Shaw, Miss Donie
 Shaw, Miss Dosia
 Shaw, Miss Katey
 Shaw, Miss Celia
 Shaw, F L
 S nith, A
 Smiley, Jennie
 Smiley, Laura
 Snidon, J B
 Suter, Sue
 Shumate, Emmett

Summers, L
 Summers, S A
 Summers, Thos
 Snead, Ella
 Snead, B G
 Summons, W W
 Stuart, Annie, P
 Schwoling, Bean
 Schwoling, Thomas
 Schwoling, Geo
 Staley, David A
 Sirbut, J M
 Stephens, E
 Schuster, L
 Schuster, Nina
 Sellers, W H
 Sellers, Mrs E M
 Shaw, Jas
 Smith, Mrs N B
 Smoote, Mrs M E
 Sparks, Willie
 Simmons, Erastus
 Simmons, Mrs E
 Simmons, Emily
 Simmons, Annie
 Stewart, Mr
 Shockley, A J
 Stewart, Annie
 Shadrack, Mrs S II
 Stevens, Wm
 Spunkle, S T
 Smith, F W
 Smith, Mrs F W
 Spilman, H C
 Sampson, J H
 Smith, Sister
 Spillers, Wm
 Smiley, Annie
 Srote, W H
 Srote, J F
 Sollis, Dr Thomas
 Sollis, Mrs M F
 Stephens, W H H
 Stephens, Mrs W H H
 Spence, James
 Schuffer, Thos
 Simpson, J S
 Smith, Jere
 Sanders, Lutie
 Sanders, G L
 Sanders, Elizabeth
 Sanders, W L
 Sanders Jennie
 Sanders, Joe
 Sailing, Ollie
 Singleton, Mary
 Swanson, J F
 Swanson, Annie

- Smith, R O
 Skinner, Miss M E
 Shackelford, John
 Shackelford, Sarah
 Sublett, Mrs
 Shackelford, John S
 Skirvin, Paulina
 Sansom, James G
 Sansom, Mrs J G
 Skirvin, M D and I H
 Suter, Garlin
 Smulling, H M
 Suter, General
 Suter, Mrs Sarah
 Shumate, James C
 Suter, W H
 Smulling, John
 Suter, Jack
 Suter, Dock
 Smith, L V
 Scott, C L
 Salee, Mrs K
 Sutherland, D L
 Snelling, C M
 Stiles, Miss
 Stiles, Jennie
 Scott, Wm A
 Stiles, D T
 Scott, Mrs R E
 Stuart, Mrs L S
 Shelters, Mrs T E
 Schnieder, C
 Siewis, Thomas
 Stewart, Wm
 Stephens, John
 Stumlinge, G S
 Sidebotom, V S
 Sidebotom, W A
 Stevens, J D
 Sage, Jesse D
 Sidebottom, Rev Jas
 Stuckey, A
 Stewart, W L
 Smith, P A
 Sturdivant, Geo
 Slaven, Cilestine
 Slaven, Virginia
 Scruggs, Mollie B
 Scott, Mrs Taylor
 Shackelford, S S
 Stevens, Nancy
 Shumate, Harrison
 Stewart, Mrs Virginia
 Stewart, Fannie
 Stewart, Wm
 Shaw, Nannie
 Shaw, Lisette
 Swaggard, Geo
 Suter, Watt
 Simpson, Robert
 Suter, Belle
 Speer, A E
 Smith, Molly
 Saunders, Bettie
 Spurlock, James
 Spurlock, Mrs James
 Sanderson, Mrs Mary
 Sanderson, B J
 Stephenson, John
 Stephenson, R W
 Smith, P
 Smith, S
 Sanders, Elizabeth
 Sanders, James
 Sperry, Mattie
 Southworth, J W
 Sayles, Benj
 Sander, Jane
 Sister of Chariton Ch
 Smith, Mrs N J
 Simpcoc, Mrs Dr
 Starks, Mrs S
 Shull, Mrs
 Swaggard, Mrs Sarah
 Seabee, Mrs Louisa
 Sowell, Y
 Strange, Mrs S O
 Shaw, W
 Smith, Thos
 Smith, Mrs F E
 Slaughter, Prof A
 Sillus, John
 Sillus, Mrs John
 Sillers, P A
 Sillers, Christiana
 Sillers, Miss Janett K
 Shelton, E T
 Shelton, N L
 Shelton, Augusta
 Shelton, Eddie
 Shelton, Olive
 Shelton, Barnes
 Sanders, Lisher
 Searcy, L
 Sanders, J J
 Swidon, T A
 Snapp, E I
 Smith, J H
 Smiles, T M
 Steele, Mrs Nancy
 Silvers, J A
 Smith, T J
 Smith, Mrs M A
 Smith, Miss Naoma
 Snyder, Mrs Anna
 Stevens, S S
 Swift, C A
 Swift, R B
 Sallee, J M
 Sallee, Mrs Emma
 Sallee, Florence
 Sheets, R H
 Scott, Mrs Emma
 Spurgeon, J R (Life member.)
 Spurgeon, L H
 Spurgeon, S J
 Spurgeon, Emma (Life member.)
 Spurgeon, Mrs W J
 Smith, Martha
 Sowers, N O
 Stuckey, Mrs J I
 Sillers, Miss Janett
 Sillers, Miss Janie
 Sillers, Mrs Jane
 Sly, Charles
 Suvell, Mrs Amanda
 Suvell, Miss Mary
 Smith, Mrs F
 Spilman, H C
 Sanders, Ella
 Shields, Osa
 Steere, W A
 Steere, A T
 Steere, Mrs E J
 Steere, Miss E D
 Sage, J W
 Sage, S E
 Sage, Chas S
 Sage, W H
 Sage, G E
 Strode, Mrs L B
 Shane, Miss Anna
 Shane, Mrs Mollie
 Smith, Miss Lillie
 Sapp, M F
 Sparks, Minnie
 Sparks, Ione
 Shirley, J
 Sneyze, Mrs W C
 Stephenson, J W
 Shelton, Wm
 Scott, W C
 Seat, J C
 Stump, Lettie
 Sharf, M R
 Sharf, Rebecca
 Small, B W
 Small, S W
 Suggett, M P
 Suggett, Mrs S A
 Suggett, Lucy M
 Stark, Mrs Lou

Suggett, Lee W	Shouse, Lewis	Story, Mrs Mattie
Suggett, Manly	Stepp, Mrs	Smith, Champ
Suggett, Sallie	Stockton, J W	Smith, Mrs Champ
Sweney, W W	Sigler, Sister, S J	Sallee, Mosley
Sweney, Mrs Mollie	Sigler, Mr	Sallee, Maggie
Stewart, J F	Spry, J D	Snelling, Ida
Stewart, Mrs J F	Spry, Lucy	Shaw, A
Sloan, Mrs Sue E	Spry, Annie	Smith, Ilander
Stout, Mrs Mary A	Souther, Carrie	Stevens, Ben
Stone, A H	Sims, Jerry M	Stevens, Ann
Spence, Mrs Elmira	Sims, Mary J	Snelling, W A
Stogdale, J J	Sims, John M	Surbaugh, Susan
Stogdale, Mrs J J	Sims, Ketta	Surbaugh, H C
Semple, R B	Smith, Nancy J	Smith, Mrs Alice J
Semple, Mrs R B	Smith, Hallie	Smith, N J
Semple, Annie	Smith, Abraham	Smith, Mrs S
Shutz, Jas	Smith, R Lee	Smith, R O
Schaff, Mrs Kate	Smith, E B	Smith, Clark P
Shouse, Mrs	Stark, Eugene	Smith, Susie E
Snelling, Mattie	Stark, Mrs Katie	Smith, Mattie Ely
Stafford, M L	Snow, S I	Shepley, David L
Stafford, Mrs E S	Snow, Fannie	Salmon, Mrs Wm
Shafer, W G	Sparks, Wm	Snelling, F
Snow, David	Scott, J	Snelling, Mrs F
Shelton, Leonard	Shanklin, W D	Staples, David
Sappington, Mrs S C	Schretber, C H	Staples, Mildred
Snethen, D	Sylvester, Frank	Swan, Cora
Snethen, Julia	Standley, Mrs L	Swan, Mr & Mrs G W
Scott, Essie	Shanklin, W D	Sugram, H A
Scott, Ernest	Shopner, Z F	Sappington, Mrs B
Sans, Laura	Sebree, Mrs L	Sims, Mary
Slusher, I W	Stapleton, Miss E	Stone, Ella
Sydnor, H C	Silvey, Mrs	Slaughter, Mrs
Sydnor, G B	Sears, R A	Sparks, Annie
Sydnor, Mrs G B	Sears, Mrs R A	Slater, L P
Starke, Mrs B	Sims, Rev J E	Stone, John S
Starke, Lucy	Sims, Mrs J E	Stokes, Mrs
Starke, Burwell	Sears, Rev P M	Stone, Lan
Shapley, Mrs Sarah	Schick, Clara	Shouse, Alfred
Sargent, M W	Swan, Clay	Shouse, Mrs Nancy
Spyers, Wm	Sallee, Mrs Ella	Sanderson, Jennie
Sanderson, Rev I N	Sites, Rebecca	Shaifer, Miss M E
Sanderson, Mrs T N	Suter, John J	Shaifer, Dora
Sanderson, Taylor	Stevens, Mrs R H	Shaifer, J M
Sanderson, Blanche	Suter, Mary	Smith, Mrs Samuel
Stephens, T H & wife	Suter, T J	Stradley, Mrs Lou
Smith, Miss K S	Suter, Mrs T J	Smarr, Mary A
Ship, Mrs C	Sheppard, W D	Smith, Y P
Spurgin, Mrs M S	Sheppard, Mrs W D	Standiford, W H
Smith, W H	Sheppard, Fannie	Saunders, Berry
Shafroth, Mrs Ann	Sheppard, W N T	Saunders, Cora
Shafroth, Mrs Jennie	Smith, J N	Saunders, D G
Suter, Verdner	Sneed, T S	Saunders, Mrs Belle
Suter, Mrs V	Sturgeon, W K	Saunders, Johnnie
South, Effie	Smith, J A	Standiford, W D
Saffarans, Geo V	Samuel, W R	Standiford, Nancy
Smith, H P	Sandison, Wm	Sale, R
Smith, F W	Shaifer, J C	St John, Sarah

St John, D
Sale, Harrison
Still Mrs Wm
Still, Wm
Sweet, C F
Sweet, Mrs C F
Sweet, Sadie
Sweet, Alma
Slater, Patience
Staley, Mrs L C
Stevenson, Mattie
Stevenson, Callie
Stevenson, Elizabeth
Smith, Henry
Thompson, Mrs Bettie
Tull, John
Tharp, Mary
Turpin, E A
Tate, H P
Trotter, Maggie
Thompson, Filmore
Todd, Rev Wm J
Taylor, L B
Turner, Wm
Torryson, Charley
Turner, Mrs Mollie
Tyles, W L
Taylor, Ellis J
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Taylor, Mrs L M
Todd, Pressie
Thompson, H P
Tully, John
Taylor, Mrs D
Tarrish, Linus F
Tarrish, Watie
Tarrish, Lewis
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Tipton, Mrs J J
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Trotter, Mrs A
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Turner, Mrs A G
Taylor, Mrs S
Thompson, S H
Thomas, Bert
Thomas, Mrs M A
Thomas, W H
Thomas, Clarence
Taylor, J S
Thomason, J D
Thorton, James
Tichenor, Chas A
Thorp, Hattie

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Triplett, George
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Thomas, Mrs N
Tuggle, Geo
Tolson, Mrs Joe
Tolson, Mrs J D
Turner, Lucy
Tichenor, J L
Thompson, Mrs
Thompson, Mrs S
Tinker, O
Tinsley, Albin M
Todd, W L
Tinsley, Miss Emma
Tinsley, Add & wife
Tongwell, W H
Tate, T W
Tarrish, Mary
Tarrish, Jennie
Tarrish, James
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Tucker, Mary
Tout, Mrs J H
Tiernon, W T
Tindall, Winnie
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Thomas, Mrs M L
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Thomson, Moses
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Taylor, Eugenia
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Truit, Sallie
Turner, S H
Thomason, J T
Thomason, Mrs L A
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Taylor, A C
Taylor, Allie

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Smith, John R
Scott, G M
Stout, Elijah
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Suggett, Mrs E A
Sirely, Mr
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Smith, Mrs R B
Sheely, Mary
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Taylor, Simon
Tracy, Rilla
Townsend, H S
Tuttle, Dr H W
Talbot, S M
Trail, J A
Taylor, George
Todd, John
Thornton, Wm
Thornton, Bettie
Treelow, E
Thornton, Ellen
Thornton, Vivion
Tivis, Elizabeth
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Tyler, M W
Tedder, Mary E
Troctor, Wm
Tullens, Julia
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Taylor, Ed
Tuttle, Sallie B
Taliferro, Robt
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Taylor, John N
Trimbe, Fannie
Thomas, J W
Tyler, Stephen
Tyler, Geo
Tesch, Hettie
Thomason, Mrs Lucy
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Thorp, R B
Thorp, Thos J
Tichenor, Mrs Louisa
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Tichenor, Rev J L
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Thayer, Sail
Thayer, T D
Thayer, M L
Tedny, John
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Titsworth, J P	Thomason, E F	Taylor, Mrs Mary
Titsworth, Junie	Thomeson, D E	Taylor, Lillie
Titsworth, L L	Thomeson, A C	Taylor, Laura
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Triplett, H	Tooke, M J	Terry, Mattie
Tate, J B	Thomason, Miss M	Terry, Amanda
Tichenor, Dr Wm	Thomson, Samuel	Thomasson, J D
Thornhill, Mrs M R	Taylor, Henry	Thomasson, Mrs J D
Turner, Geo	Tooke, B O	Thomasson, Roxie
Turner, Mary	Tooke, E L	Thomasson, Leslie
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Tinsly, Sister	Tooke, Vilas	Thomasson, Mercides
Tindall, Lucinda	Talbott, Isaac	Thomson, Mrs Flora
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Thornton, Mrs L C	Tomlinson, Mrs Nan	Thomson, R K
Thomasson, A W	Tomlinson, L	Thomson, Mrs M M
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Tevis, Thos	Twyman, Jimmie	Thatcher, Mrs L
Triplett, D F	Twyman, Frank C	Tuttle, Nannie
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Tyer, Howard	Tevis, D W B	Tuttle, Georgia
Tyer, Mrs Rebecca	Tevis, Mrs Julia	Tevis, Susie
Tyer, Sadie	Uromas, Cynthia	Ulmer, T S
Utterback, Geo W	Unknown	Ulmer, Sarah
Utterback, Martha	Ursey, Wm	Urnstead, John
Utterback, Iola	Ursey, Jane	Urnstead, Mattie J
Unsell, Capt E J	Unknown	

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Veech, H D
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Vandeventer, Ed
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Wallace, T G
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Williams, Elizabeth
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Weber, Henry
Wilson, Weber
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Warford, M

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Walker, I B
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Willis, Edna
Willis, Jessie
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Wall, Ona B
Wall, Thomas B
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Wall, Alice
Wall, John
Wall, Jessie
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Woodhouse, R C
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Wilson, Ritta
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Wilhite, Mrs Nancy
Wilhite, W R
White, Mr
White, Mrs
White, H
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Wright, Sybil
Warford, David
Warford, O
Weekly, Elijah

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 Wilkerson, Rob
 Wilkerson, Jeff
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 Walton, Allen
 Walton, Harry
 Walton, Tiersie
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 Walton, E
 Walton, Martha B
 Walton, Chas
 Warden, Chas E
 Walton, M S
 Wellman, E V
 Wheeler, Susanna
 Whitfield, E
 Wilson, Mrs M A
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 Winslow, N I
 Wood, James
 Wood, Mrs James
 Wood, Mrs Robt
 Wright, Mrs J N
 Woolfolk, Mrs P A
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 Williams, Mrs I P
 Winders, Paul
 Winders, Scott
 Windsor, John L
 Waters, R T
 Westbrook, E R
 Westbrook, Maggie
 Wilson, Mrs A H
 Woods, E B
 Whitlow, W H
 Wakefield, B F
 Wakefield, Sarah
 Witt, Mrs Jane
 Wilkinson, James
 Word, W S
 Word, Nellie
 Word, Lelah
 Word, Loah
 Wilkinson, J M
 Weiner, E
 Wilkerson, G
 Whitworth, Flora
 Whitworth, Bevil
 Weifford, David
 Weifford, Jane
 Watkins, Mrs Jane
 Watkins, Jno W
 Wilner, Mrs Amelia

Warford, Sue
 Warford, Libby
 Warford, L E
 Warford, C
 Warford, Elizabeth
 Warford, Mitchell
 Warford, J C
 Warford, Clara
 Wood, Kate
 Warford, Matilda
 Warford, L C
 Warford, Chas
 Wright, Mattie
 Wright, A W
 Wright, Sammy
 Wright, Lizzie
 Wright, Fanny
 Westbrook, Clara
 Wright, Mr and Mrs
 Wills, M N
 Wills, Susanna
 Wills, Emma
 Wills, Carl
 Wills, Roy
 Warden, M Isabel
 Warden, Susie
 Warden, Ethel
 Washburn, Ann
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 Whaley, F W
 Worrell, Mrs M
 Williams, Mrs Alice
 White, Mrs Belle
 Webb, Mrs Mina
 Worrell, Wm
 White, Willis
 Wagner, Mrs E
 Withers, Joe
 Wood, Geo W
 Wood, Mamie
 Wood, Hattie
 Wood, Eddie
 Wood, Charlie
 Walker, Henry M
 Watkins, L S
 Willis, Kemp
 Watkins, Mrs Jas
 Watkins, Mrs Nannie
 Watkins, Susie
 Willis, D M
 Warren, Maggie
 Wear, Samuel
 Wood, Joseph
 White, Mrs Chas
 White, Addie
 White, Norvill
 Wright, Dr
 Wilson, Sister Rose

Weekly, M M
 Weekly, Mrs M J
 Weekly, Lizzie D
 Weekly, Jennie
 Weekly, Markie
 Weekly, Willie
 Weekly, Eddie
 Weekly, Lee
 Weir, J N
 Weir, Mary C
 Weir, Amanda E
 Woolery, Walker
 Woolery, Fannie
 Woolery, D E
 Whitacre, J F
 Watts, Mrs M E
 Winslow, D A F
 Wells, Wm M
 Wood, J C
 Wood, Sarah J
 Wood, S Elmore
 Wilson, Mary E
 Wright, David
 Wright, B F
 Word, J A
 Willis, W S
 Willis, Mrs W S
 Womall, J B
 Womall, Roma
 Womall, F C
 Womall, T J
 Womall, J B
 Wornall, C H
 Williams, Mrs W W
 Williams, W N
 Wilson, Allen
 Wood, Thomas
 Wainwright, Mrs
 Woodroof, Edward T
 Woodroof, Mary E
 Walker, Dr W V
 Weathers, Mrs A J
 Wilson, R D
 Williams, Mary E
 Walden, Sarah B
 Wright, G W
 Wilhite, Mr
 Waters, Mort
 Watts, Ben
 Washburn, J W
 Washburn, Sister K
 Wells, Thomas
 Williams, C P
 Wallace, R M
 White, Kate
 Wilhem, Henry E
 Weber, Rev J B
 Wallace, Mrs Robt

Welch, Mrs Anna M	Warren, Sister Unis	Wilhem, Sudie
Warren, Allie	Walker, D	Woorly, Geo
Winston, W D	Wright, U S	Wilson, W M
Wilhite, Mrs L P	Willis, H S	Walthall, Mrs W B
Wait, Mrs Mattie	Warford, W P	Wilson, Chas
Wright, Ed	Warford, Mrs G K	Wilson, J T
Wright, S	Wright, Mrs Nancy	Williams, Mrs M S
Woods, Patrick	Wilson, R W	Wilkerson, Geo
Winn, Mrs Frank	Wilson, G W	Wilkerson, T E
Wright, L	Womack, Mrs S B	Whiteside, G W
Wallace, J H	Willis, Leslie	Weeks, Sam
Willis, W A	Willis, Gordon	Williams, R
Walker, W M Sr	Willis, J M	Whiteside, Wm
Walker, Mary J	Willis, Mary Y	Washington, Minnie
Walker, W M Jr	Willis, Louis E	Welday, Laura
Walker, Sam L	Willis, R Holman	Welday, Rosa
Walker, Mary H	Willis, J M Jr	Welday, Edwin
Walker, Viola B	Willis, Julia H	Walters, A
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Willis, R H	Wester, Mrs S E	Wells, Mrs J D
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Willis, Ben F	Withers, Mrs A E	Williams, Mrs J T
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Winslow, E M	Wheeler, W H	Waddell, Mrs Emma
Winslow, M B	Wheeler, Jane E	Withrs, Mrs Mary
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Wheeler, Mrs M F	Wells, Mrs M E	Wallace, Eliza A
Wheeler, Mary	Williams, Joshua	Wallace, Harry
Wright, Sister Nancy	Wyatt, Wm	Wallace, Lee
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 Wood, M J
 Wornall, J B
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 White, James W
 Waters, W M
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 Wilch, Dr
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 Walden, Austin
 Walden, Lelia
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 White, J O
 Worthington, J G
 Widmire, Mrs Geo
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 Widmire, Mrs John
 Weldon, Charity
 Williams, David
 Wright, Mrs E
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 Wilhite, Mrs D H
 Wright, Frank
 Wilhoite, Thomas
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 Yates, Dr M
 Young, Weldon
 Williams, James
 Wood, C C
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 Whiteside, Ed
 Wright, John & wife
 Watts, Paulers & wife
 White, G W
 Womack, W W
 Womack, J H
 Womack, Mary S
 Wommack, Wm
 Wommack, R J
 Wommack, A J
 Wommack, M W
 Williams, Mrs Laura
 Worthall, W B
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 Watson, Susan C
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 Webb, Mattie
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 Whitelaw, Addie B
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 Wells, Joseph
 Wells, Robt
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 Wagoner, H J
 Wright, Mrs M
 Wood, Mathew
 Whitman, G F
 Woolery, Maggie
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 Young, D G and wife
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 Walk, Mrs Christina
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 Wheat, M K
 Williamson, Adah
 Williamson, Nellie
 Williamson, Willie
 Wilson, Mrs Andy
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 White, D H
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 Woods, John C
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 Walton, Allen
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 York, John
 Yowell, Theo

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Yates, Tommie	Young, Ida	Yates, Mr B
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Yates, Rebecca	Young, Mrs L	Zellers, Henry
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NOTE.—Not all the persons who contributed to State Missions during the Semi-Centennial are in the above enrollment, as very many give through their churches who did not give their names. It is probably safe to estimate that at least TEN THOUSAND PERSONS contributed to State Missions last year.

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OF THE

FIFTIETH ANNUAL SESSION,

SEMI-CENTENNIAL

OF THE

MISSOURI BAPTIST
GENERAL ASSOCIATION

HELD WITH THE

FIRST BAPTIST CHURCH,

Marshall, Saline County, Missouri,

OCTOBER 21, 22, 23, 24 & 25,

1884.

COLUMBIA, MO.

The Herald Printing Establishment,

1884.

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Rev. J. P. GREENE, St. Louis ;

D. J. HANCOCK, St. Louis ;

Rev. W. HARRIS, St. Louis ;

Hon. C. H. HARDIN, Mexico ;

T. M. JAMES, Kansas City ;

Rev. W. J. PATRICK, Curry'le ;

Rev. JAMES REID, Vandalia ;

E. W. STEPHENS, Columbia ;

Rev. J. T. WILLIAMS, Paris.

BOARD OF MINISTERIAL EDUCATION.

W. F. Bahlman, A. N. Bird, J. G. Clark, J. R. Eaton, W. Harris,
J. O'B. Lowry, W. P. Lewright, B. G. Manard, J. E. Roberts, W. R.
Rothwell, H. M. Richardson, J. J. Stogdale, B. G. Tutt, E. W. Toler,
G. L. Black.

CONSTITUTION

OF

The Missouri Baptist General Association.

ARTICLE 1. This Association shall be called THE MISSOURI BAPTIST GENERAL ASSOCIATION.

ART. 2. The object of this Association shall be to promote the preaching of the Gospel and the spread of Divine Truth in this State.

ART. 3. The time of this Association shall be given to the promotion of its objects, in such manner as may be determined by the report of the Committee on Arrangements of Business, when said report has been adopted at each meeting of the Association.

ART. 4. There shall be appointed annually committees on the following subjects: 1st, on Religious Exercises; 2d, on Arrangement of Business; 3d, on Nomination of Missionary and Sunday School Boards of General Association, Board of Ministerial Education, Board of Trustees of William Jewell College, and Board of Curators of Stephens College; 4th, on Schools and Colleges; 5th, on Finance; 6th, on Co-operation; 7th, on Foreign and Domestic Missions; 8th, on Religious Colportage; 9th, on Religious Publications; 10th, on Obituaries, which committees, except 1st, 2d and 3d, shall be appointed for the year previous to which they are to report; and the Moderator may fill all vacancies that may occur during the year.

ART. 5. This Association shall be composed of life members, who must be in fellowship with our denomination, and the representatives of Baptist churches and associations contributing to its funds and co-operating in its objects.

ART. 6. Any brother or sister may become a life member of this Association by the contribution at one time of Thirty Dollars; and any church of like faith which may contribute Ten Dollars to this body shall be entitled to a representative; and to an additional representative for every Five Dollars; and every association auxiliary to this body shall be entitled to representation on the same terms as churches, or be entitled to one representative for every One Hundred Dollars spent in missionary work upon its own field, provided that no church or association shall be entitled to more than five representatives.

ART. 7. All associations auxiliary to this Association shall report annually to this body the result of their missionary work, a synopsis of which shall be published with the proceedings of this Association.

ART. 8. The Missionary business of this Association, during its recess, shall be conducted by a Missionary Board, consisting of a Chairman, Recording Secretary, Corresponding Secretary, Treasurer, and fifteen other members, all of whom shall be members in good standing of Baptist churches, who shall be chosen annually and continue in office until a new election, three members of whom, including one of the officers, shall constitute a quorum for the transaction of business. The officers shall perform their duties gratuitously, except the Corresponding Secretary, who may also act as General Agent. Meetings of the Board shall be held quarterly, or oftener if deemed necessary, and special meetings may be called at any time by any officer of the Board, of which due notice shall be given. The time and place of the quarterly meetings of the Board for each year shall be agreed upon at the first meeting of the Board, and public notice shall be given of the same. The Board may fill all vacancies in their own body during the year.

ART. 9. The Missionary Board may, from time to time, appoint such missionaries and agents for the prosecution of the legitimate work of this body, as they may deem best.

ART. 10. The Sunday School work of this body shall be carried on through a Sunday School Board, consisting of ten members (exclusive of General Agent), who shall be chosen yearly, and shall have like quorum and powers with the Missionary Board.

ART. 11. The Board of Ministerial Education shall have power to organize societies for raising means to promote Ministerial Education in connection with William Jewell College, and shall co-operate with its Board of Trustees, as far as the college charter may allow, in accomplishing the purpose of this body in founding it. The Board of Trustees of William Jewell College and the Board of Curators of Stephens College shall report the operations and finances of those institutions, at each annual meeting of this body.

ART. 12. The preachers employed, or aided by this Association, shall be of good standing and tried piety, and shall belong to some Baptist church in this State.

ART. 13. The Association shall meet at such time and place as it may elect.

ART. 14. The officers of this Association shall consist of Moderator, Assistant Moderator, Secretary and Auditor, who shall be chosen at the opening of each annual session. The Moderator, Assistant Moderator and Secretary shall be chosen by ballot, and by a majority of all the votes cast.

ART 15. It shall be the duty of the Moderator to preside over the body, keep order, take the vote on all questions properly brought up, and perform all other duties common to such officer. It shall be the duty of the Secretary to keep correct minutes of all the proceedings of the Association, and prepare the same for publication: he may select an assistant; it shall be the duty of the Auditor to examine the report of the Treasurer of the Missionary and Sunday School Boards and Finance Committee, and report on the same to the Association.

ART 16. In case of interruption in the regular meetings of this body, the Missionary and Sunday School Boards shall have power to call a meeting at such time and place as they deem best.

ART. 17. This Constitution may be amended only at an annual meeting, by a vote of two-thirds of the members present, and notice of such amendment must have been given at the annual meeting preceding.

RULES OF ORDER.

1. The meetings of this Association shall be opened and closed by prayer.

2. In the absence of the Moderator and Assistant Moderator, the Secretary shall call the Association to order, and in case the Secretary should also be absent, the brother appointed to preach the introductory sermon shall do so, and preside until the Association is organized.

3. Any question that may arise, not provided for in the foregoing rules, shall be decided in accordance with "Mell's Manual of Parliamentary Practice."

4. The decision of the Moderator on points of order shall stand as the judgment of this body, unless reversed by a vote of the Association. Any member shall have a right to appeal from the decision of the chair.

5. The foregoing rules may be altered or amended at an annual meeting, by a vote of two-thirds of the members present.

RECOMMENDATIONS ON SYSTEMATIC BENEVOLENCE,

By the Committee on Finance and ordered to be inserted next to the Rules of Order.

The General Association recommend and suggest:

1. That without waiting for personal visits or appeals from agents of this body, the churches appoint some definite day in the year, (each suiting itself as to the day), on which to collect their annual contributions to the funds of this Association for State Missions.

2. That the churches make, annually at stated intervals, general contributions for State Missions, Sunday Schools, State Work and Ministerial Education ; but nothing herein contained is to be considered as affecting or limiting the action of the churches in any other class of church work.

3. To all contributions of the churches it is the manifest and responsible duty of the whole membership to contribute according to their ability.

4. This Association feels warranted in declaring that these contributions can be secured by the hearty co-operation of the pastors and deacons of the churches, and without this, possibly in no other way ; and the Association, therefore, lays the responsibility of this work mainly on the pastors and deacons, and earnestly entreats them to lay it on the hearts of their people, and see to it that these regular annual contributions be made by the churches to which they respectively minister and belong. The pastors are earnestly urged to preach, as often annually as may be deemed judicious, on the subject of systematic and proportionate giving to the causes specified in these suggestions.

5. That the membership of the churches should hold it to be a sacred duty to promptly meet their engagements as to pastors' salaries, and that it is a solemn and responsible infraction of the fellowship of the church, for such as are able to give, to refuse or fail to give their just and equitable portion, to such a cause.

6. The Association advises and suggests that the Sunday Schools shall take up annual collections to be reported to the Corresponding Secretary of the Missionary Board, and applied by such Board as may be deemed best in organizing and extending the Sunday School work throughout the state. The Sunday School superintendents are hereby earnestly requested to enforce, as far as they may be able, the observance of this expression of this body.

Missouri Baptist General Association.

FIFTIETH ANNUAL SESSION.

SEMI-CENTENNIAL MEETING.

TUESDAY MORNING.

MARSHALL, MO., October 21st, 1884, 10:30 A. M.

1. The Missouri Baptist General Association met in its Fiftieth Annual Meeting, with the First Baptist Church at Marshall, Saline county, Rev. J. C. Maple, Pastor, and was called to order by Rev. W. Pope Yeaman, the Moderator, at 10:30 A. M.

2. After singing, "How firm a foundation ye saints of the Lord," the Moderator read the forty-sixth Psalm, and Rev. J. F. Smith, of Mexico, offered prayer.

3. The Moderator appointed the following committees :

On Order of Business.—H. C. Wallace, C. H. Hardin, J. B. Wornall.

On Credentials.—S. S. Nowlin, G. W. Morehead, L. M. Berry.

4. The Introductory Sermon was preached by Rev. G. W. Hatcher, of Carrollton. Text : Matthew 1:23, "They shall call his name Emmanuel, which being interpreted is, God with us ;" and Matthew 28:20, "Lo, I am with you alway, even unto the end of the world." Theme : "Divine Companionship."

5. The Doxology, "Praise God from whom all blessings flow" was sung, after which the Association adjourned, prayer being offered by Rev. E. D. Isbell, of Ashland.

TUESDAY AFTERNOON,

2 o'clock P. M.

6. The Association again convened, when prayer was offered by Rev. J. M. Bent, of Kentucky.

7. The committee on Credentials presented the following report of churches and associations represented, accompanied by the names of those entitled to membership, and also of life members present.

I. Churches and their representatives :

ANTIOCH—Mrs. Kate Thomas.

APPLETON CITY—O. L. Bronson, W. D. Stout.

ASHLAND—J. L. Burnham, Mrs. J. L. Burnham.

BETHEL (Ralls Co.)—J. B. Vardeman, Miss Belle Keach.

BETHEL—A. C. Garnett, Ella Ingram.

BETHLEHEM—G. W. Denham, J. H. Drane, J. H. Shaw, O. Woods.

BETHLEHEM (Carroll Co.)—D. C. Bolton, H. J. Kelly.

BIG LICK—J. M. Campbell, Miss Josie Hurley.

BLACKBURN—M. Floyd, H. J. Halley, Mrs. H. J. Halley, Dr.

Magee.

BOONVILLE—C. Reinhart, Dr. R. S. Holman, Mrs. L. Machette, Mrs. S. L. Rodgers, Miss S. Mitchell.

BOLIVAR—B. L. Mitchell.

BOWLING GREEN—Mrs. S. B. Shotwell.

BRECKINRIDGE—J. E. Petty, Mrs. J. E. Petty.

BROOKFIELD—A. L. Holman, Mrs. C. Holman.

CALVARY (Kansas City)—T. M. James, Mrs. T. M. James.

CALVARY—Mary Baskett.

CARROLLTON—Miss Annie Perkins, Miss L. Herndon, W. F. Creel, Mrs. J. T. Goodson, Mrs. M. Drake.

CARTHAGE—J. B. Hardwicke.

CARONDELET—Mrs. A. W. Chambliss.

CENTRALIA—C. W. Head, B. F. Hagan.

CHARITON—L. T. Borgey, Lonnie Croff, Lillie Bentley, Mrs. Hughes, Mrs. M. B. Metcalf.

CHILLICOTHE—G. L. Talbot.

CLINTON—R. H. Allerson, Miss E. Avery, Miss B. McCarty, Mrs. J. H. Britts, Mrs. E. L. Foote.

COLUMBIA—E. W. Stephens, W. J. Babb, Mrs. X. X. Buckner, Mrs. T. W. Barrett, Mrs. A. F. Fleet.

CONCORD—D. F. Harness, Mrs. A. E. Rodgers, A. E. Rodgers.

CORDER—E. Roth, B. Starke, W. H. Dean.

COUNTY LINE—R. C. Fisher, J. L. Lautz, Mrs. S. Wheeler, Mrs. E. Halfcoty, Miss V. Lautz.

- CROOKED RIVER—C. F. D. Arnold, L. Chowning.
DELMAR AVENUE, (St. Louis)—W. Harris, M. S. Clemmens.
DES ARC—V. T. Settle.
DE SOTO—George Steel.
DOVER—W. C. Webb, Mrs. E. N. Buford, T. W. Tate.
EAST LYNNE—J. A. Smith, T. C. Wood.
EBENEZER—J. J. Bradley.
EDGEWOOD—S. P. Dawson.
ELK FORK—S. Caldwell.
EXCELSIOR SPRINGS—E. Messick.
FAIRVILLE—C. N. Wester, B. E. Hart, W. H. Vardeman, G. G. Hawkins, S. M. Shaw.
FAYETTE—M. J. Breaker, L. Wright, Sr., R. C. Clark, Mrs. J. Keyser, Mrs. L. Arline.
FEE FEE—J. C. Kilby, S. T. Hudson.
FOURTH CHURCH, (St. Louis)—W. P. Crosswhite, W. T. Russell.
FREEDOM—John James, W. E. Harl.
FULTON—Mrs. W. H. Burnham, Mrs. M. R. Thornhill, S. H. Pollard.
GLASGOW—T. F. Thomasson, J. F. Finks, J. W. Southworth, J. W. Hawkins, Mrs. W. Turner.
GOLDEN CITY—J. H. Tuttle.
GOOD HOPE—J. T. Walton, G. W. Hawkins, O. C. Huff.
GRAND RIVER—Israel Christie.
GREENTON—Mrs. S. B. Elliott.
HANNIBAL—C. S. Savage, Mrs. C. S. Savage.
HIGBEE—A. C. Avery.
HIGGINSVILLE—P. M. Gaw, E. A. Asbury.
HOPEWELL—J. E. Simms.
HUNTSVILLE—Mrs. Mary Gill, Mrs. M. Humphreys, Mrs. W. F. Harris, S. Y. Pitts.
INDIAN CREEK—M. E. Motley, T. B. Moss, Miss M. S. Moore, Mrs. D. W. Motley.
JEFFERSON CITY—Ray Palmer, A. J. Shockley, Minnie Shockley, Rachel Lamkin, Katie B. Gordon.
JOPLIN—W. M. Wells.
KIRKWOOD—W. H. Williams, Mrs. W. H. Williams, L. E. Martin.
KIRKSVILLE—W. E. Green, Mrs. W. E. Green, Mrs. W. E. Chambliss, E. S. Whitaker.
LA GRANGE—G. A. Crouch, I. H. Denton, Mrs. J. F. Cook, Ernest Cook.
LAMAR—W. S. Peace, C. B. Hill.
LEE'S SUMMIT—J. R. Wood, W. Hagen, W. T. Hearne, Miss P. Wood, Miss M. Hearne.
LEXINGTON—J. F. Lanneau, Mrs. M. C. Talbird.

LIBERTY—J. T. Chandler, J. J. Stogdale, J. H. Collins, Miss M. Hardwicke, Miss Susie Allen.

LICK FORK—W. Ramsbottom, J. E. Hales, Mrs. J. Miller, Ruth Ramsbottom, F. Arbenz.

LONE JACK—G. H. Noel.

LOUISIANA—A. J. McCune, Mrs. A. J. McCune, Mrs. L. Letterman, Mrs. A. Tinsley.

MACON CITY—W. M. Vancleve, N. R. Pittman, Mrs. F. W. Tracy.

MARSHALL—J. S. Nordyke, R. H. Willis, W. M. Johnson, J. F. Stephenson, O. Houx.

MARTINSBURG—Mrs. E. Hewitt.

MAYSVILLE—G. H. Berry.

MEXICO—Mrs. F. Tucker, Miss Kate Hitt.

MIAMI—G. M. Keiffer, G. W. Harmon, W. B. Dick, J. D. Snelling.

MILL CREEK—Dennis Magruder.

MOBERLY—W. H. Stone.

MONTROSE—S. M. Victor, G. Paxton.

MONTGOMERY CITY—R. S. Duncan.

MT. GILEAD—Mrs. J. S. Rains, T. L. Darby.

MT. HERMAN—J. Byler, Mrs. J. Byler.

MT. LEONARD—J. W. Sparks, Mrs. J. W. Sparks, E. Simmons, J. K. Finnell, L. Leonard.

MT. MORIAH—A. P. Hickerson.

MT. NEBO—E. T. Shelton.

MT. PISGAH—W. H. Craven.

MT. PLEASANT—L. L. Kingsbury, Miss Maggie Herndon.

MT. VERNON—J. J. Felts.

MT. VERNON (Lawrence Co. Asso.)—W. M. Peek.

MT. ZION—Miss Gabie Darby, B. G. Payne, Louisa Sebree, Alice Farrington.

MT. ZION—Mrs. M. P. Lientz.

NETTLETON—T. H. Stephens, Mrs. S. E. Gower, T. Wilhite, Mrs. M. Wilhite.

NEW HOPE (N. L. Asso.)—A. G. Gower.

NEW HOPE (Lincoln Co.)—H. O. Walton.

NEW HOPE (Chariton Co.)—T. H. Walton, Mrs. T. H. Walton, Mrs. M. Agee, Miss A. Price, W. Hurt.

NEW PROVIDENCE—T. H. Caruthers, Smith Wilhite.

NEW SALEM—John Winant, E. P. Ellis, Mrs. E. P. Ellis, Miss M. Burnett.

NOIX CREEK—W. E. Humphreys, A. H. Bibb.

OAK GROVE—E. Ragsdale, M. F. Williams.

OHIO ST., (Butler)—J. G. Burgess, S. M. Brown.

OREARVILLE—W. M. Walker.

OSBORNE—J. E. Hughes, E. E. Truex, C. S. Carter.

- PALMYRA—M. L. Thomas, Mrs. M. L. Thomas.
PARIS—J. T. Williams, Mrs. E. M. Buckner.
PLATTSBURG—W. C. Barrett.
PLEASANT GROVE—R. D. Braddus.
PLEASANT HILL—Mrs. E. Dodge.
PRAIRIE GROVE—J. Pearce.
PRAIRIEVILLE—W. A. Bibb.
PRINCETON—J. L. Carmichael, Mrs. J. L. Carmichael.
PROVIDENCE—Frank Stemmons, G. W. Carey.
RAMSEY'S CREEK—Mrs. Newton McDonald.
REHOBOTH—J. S. Conner, R. W. Sly, T. C. Graves, R. K. Thompson, C. W. Garnett.
RICHMOND—E. W. Kemper, Mrs. E. W. Kemper.
ROANOKE—Mrs. M. J. Briggs, Mrs. S. O. Yancey, J. W. Wallace, J. T. Allen, Miss Luta Briggs.
ROCKPORT—H. J. La Tour.
SALEM—Mrs. M. Briscoe.
SALEM (Lamine Asso.)—Jehu Robinson, Mrs. M. Robinson, A. M. Brown.
SALEM (Dry Fork Asso.)—T. A. Bowman.
SALISBURY—M. L. Hunt, Mrs. M. L. Hunt, A. F. Pearson.
SECOND BAPTIST (St. Louis)—S. W. Marston, Lewis E. Kline, D. J. Hancock, Mrs. D. J. Hancock.
SEDALIA (First Church)—J. B. Fuller, L. Hoffman, J. Sells, J. P. Leake, J. Stryker.
SHACKELFORD—R. L. Pulliam, J. M. Browning, W. Smurr, T. H. Graybad, G. A. Turley.
SHARP'S GROVE—R. M. Rhoades.
SHILOH—L. Mollens, T. E. Cooper, G. T. Lyon.
SIX MILE—J. L. H. Franklin, H. F. Tyer.
SMITHTON—J. R. Wallace.
SOUTH ST. JOSEPH—E. Hull, E. S. Dulin, Mrs. E. S. Dulin, Mrs. B. F. Rice, Miss F. Clayton.
SPRINGFIELD—W. A. Nelson, Mrs. M. J. Dalrymple.
STEWARTSVILLE—D. G. Saunders, Ben. Johnson.
ST. JOSEPH (First)—J. L. Lawless, J. H. Lewis, R. E. Turner, Mrs. John Doniphan, Mrs. Bywater.
SUGAR CREEK—W. E. Parmer, Miss F. Lowry, Miss E. Baldwin.
THOMAS HILL—P. M. Sears.
THIRD BAPTIST (St. Louis)—J. P. Greene, G. W. Godlove, F. Ely, Rochester Ford.
TRENTON—F. J. Leavitt, M. E. Hale, Miss Bell Merrill.
UNION—E. M. Winslow.
UNION—S. Peterson, Mrs. M. R. Peterson.
UNION (Saline Co.)—J. W. Harrison, D. Griffith.

VANDALIA—A. M. McPike, S. H. Utterback, Mrs. Ella McPike, Mrs. M. Utterback, Mrs. F. Daniel.

WALKUP'S GROVE—C. L. Butts.

WALNUT GROVE—J. S. Denham, N. T. Mitchell, J. H. Sampson, J. M. Shock, J. A. Eubank.

WARSAW—Mrs. M. A. Jarman.

WAVERLY—J. W. Wright, J. M. Shock, Miss Shock.

WESTPORT—Mrs. W. W. Williams.

WINSTON—J. W. Black.

ZOAR—T. J. Thorp, R. B. Thorp.

II. Associations and their Representatives :

Audrain County—R. C. Carter, J. L. Pierce, J. M. Gordon, T. H. Graves, C. H. Hardin.

Bear Creek—G. B. Smith, L. B. Martin, M. L. Bibb, B. W. Motley.

Bethel—T. M. Walton.

Blue River—W. T. Campbell, Mrs. W. T. Campbell, R. K. Maiden, J. A. Shuttleworth.

Central Baptist—J. M. Plannett, E. H. Burchfield.

Charleston—A. J. Hess.

Concord—J. S. Price, Mrs. Laura Price.

Lafayette and Johnson—L. T. Fisher, N. M. Longfellow.

Lamine—Miss Kitty O'Bryan, G. L. Thomas.

Lawrence County—H. C. Lollar.

Linn County—A. F. Martin, C. E. Allen, W. M. Botts, G. N. Elliott.

Little Bonne Femme—Miss E. Babb, W. H. Burnham, Miss Ella Shipp, J. M. McGuire, J. M. P. Martin.

Macon—J. H. Pollard.

Mt. Salem—J. A. Garnett.

Mt. Zion—G. W. Morehead, Leland Wright, Jr.

Nevada—L. Elledge, J. V. McGrew.

North Central—J. R. Archer.

North Grand River—W. P. Tharl.

North Liberty—A. N. Bird.

North West—H. M. Richardson, J. J. Hickerson.

Salt River—Mrs. A. R. Shaw, A. G. Raufer.

St. Joseph—I. T. Williams, Sr., B. F. Rice, T. Montgomery, Mrs. L. L. Rice, J. W. Janson.

St. Louis—T. L. Lewis, G. D. Avery, O. D. Bittick.

Tebo—F. Menefee, J. M. Avery, H. C. Avery, P. S. Jennings, W. Jennings.

Union—W. R. Buckley.

Wyaconda—W. D. Cave, J. A. Minter.

III. Life Members Present :

A. C. Avery, J. C. Armstrong, Mrs. J. C. Armstrong, J. Byler, L. M. Berry, I. R. M. Beeson, H. W. Byler, Mrs. H. T. Baird, Miss Itonia Baird, J. D. Biggs, W. M. Bell, G. Boulsher, G. L. Black, T. W. Barrett, A. Burton, A. N. Bird, A. W. Chambliss, J. F. Cook, J. T. Cowan, M. S. Clemens, W. S. Crouch, W. E. Chambliss, J. G. Clark, W. F. Elliott, L. B. Ely, J. R. Eaton, A. F. Fleet, S. H. Ford, Mrs. S. R. Ford, W. B. Guttery, Mrs. W. B. Glover, J. M. Gordon, Joel Guthrie, W. B. Glover, G. W. Hyde, F. W. Houchens, A. J. Hall, H. Hatcher, G. W. Hatcher, Mrs. G. W. Hatcher, Joshua Hickman, E. D. Isbell, R. T. Jesse, J. M. Jones, G. W. Jones, T. M. S. Kenney, C. A. Kirtley, Mrs. C. A. Kirtley, J. F. Kemper, Lewis E. Kline, F. W. Leonard, R. J. Mansfield, A. Machette, S. W. Marston, J. C. Maple, Mrs. J. C. Maple, A. F. Martin, S. S. Nowlin, Mrs. C. W. Pendleton, W. R. Painter, W. J. Patrick, N. R. Pittman, George Rhoades, W. R. Rothwell, Mrs. W. R. Rothwell, James, Reid, Mrs. B. A. Reid, H. M. Richardson, Miss Emma Spurgeon, N. J. Smith, J. P. Smith, J. W. Swift, Mrs. B. G. Tutt, H. Talbird, J. L. Tichenor, J. B. Wornall, Mrs. J. B. Wornall, H. C. Wallace, Mrs. G. B. Wheeler, L. B. Woolfolk.

S. S. NOWLIN, Chairman.

8. Brethren T. A. Bowman, J. Reid, F. J. Leavitt and D. G. Saunders were appointed tellers for the election of Moderator and Secretary. They reported the following result :

REV. W. POPE YEAMAN, *Moderator*.

REV. J. T. WILLIAMS, *Secretary*.

9. On motion, Rev. W. H. Burnham was instructed to cast the vote of the body for Ex-Gov. C. H. Hardin for Assistant Moderator.

10. Rev. G. W. Hatcher was authorized, by motion, to cast the vote of the Association for Deacon A. C. Avery for Auditor.

11. Rev. S. P. Merrill, of New York, was invited to address the Association on the work of the Rochester Theological Seminary, in behalf of the Germans.

12. On motion, Brother Jeremiah Vardeman, Jr., the only survivor of those who were engaged in the organization of the General Association in 1834, and Bro. Leland Wright, who was Corresponding Secretary in 1844, were invited to seats on the platform.

13. The Address of Welcome was now delivered by Pastor J. C. Maple, to the members of the Association, extending the hospitality and kindness of the Marshall church and other citizens of the place, in a few earnest words, after which the Moderator requested Rev. B. G. Tutt, of Liberty, to respond in behalf of the body.

14. Hon. H. C. Wallace, of Lexington, presented the Moderator with a cane made of the wood of the old Bethel meeting house, built in 1806, the first protestant house of worship west of the Mississippi river. The Moderator responded appropriately.

15. Rev. W. H. Williams, editor of *Central Baptist*, offered to the Association a gavel made of the wood taken from the old Providence Church, where the General Association was organized, to be used on this semi-centennial, and to be preserved for like use in the centennial of this body. A response, in fitting words, was made by the Rev. S. H. Ford, editor *Christian Repository*.

16. On motion of Lewis E. Kline, the Moderator was requested to send the fraternal greetings of this body to the Iowa Baptist State Convention now in session. The following dispatch was sent :

To the Iowa Baptist State Convention, Des Moines, Iowa :

The Missouri Baptist General Association, in its Semi-Centennial Session, sendeth fraternal greetings. See Ephesians 2:18.

W. POPE YEAMAN, Moderator.

To which the following response was received :

DES MOINES, IOWA, Oct. 24, 1884.

The Iowa State Convention returns greeting. See 1 Peter 2.

D. H. SIMPSON.

17. The report of the Missionary Board was read by Rev. W. Pope Yeaman, Cor. Sec.

MISSIONARY BOARD'S REPORT.

Your Board appointed at the session of 1883, held at the City of Trenton in the month of October, was organized in Trenton in said month by the election of J. C. Maple, D. D., as Chairman, Rev. J. C. Armstrong, as Secretary, J. A. Guthrie, Esq., as Treasurer, and W. Pope Yeaman as Corresponding Secretary.

Immediately after the organization the Board took a survey of the missionary fields in the State and began arrangements for active missionary operations.

We have appointed, all told, during the year, fifty missionaries and missionary pastors. This number failed to meet the calls made upon the Board. We would have gladly responded favorably to all of the calls from destitute fields and feeble churches if we had had assurance of sufficient money to meet the expenses of such enlarged work.

We, in common with our brethren throughout the State, thank God for the prosperity that has blessed the State Mission work of the semi-centennial of the General Association.

We will present you with a brief statement of the

WORK OF THE PAST YEAR.

The work done was not so fruitful of results in the way of conversions and baptisms as was the work of the preceding year, in proportion to the personal agencies employed. But for this lack there are satisfactory explanations: The extreme cold of last winter interfered seriously with missionary protracted meetings. The late unusually wet spring had the same effect. The political excitement and general mental suspense of a year for national elections have diverted the minds of the masses from religious thought. Yet, with all these hindrances, an encouraging work has been done, as the summary to follow will show.

The following appointments of Missionary pastors have been made at the application of feeble churches needing aid in pastoral support:

TOWN.	MISSIONARY PASTOR.
Rich Hill.....	F. T. Shore
Kirksville.....	W. E. Chambliss
Charleston.....	A. J. Hess
Brookfield.....	A. L. Holman
Farmington.....	J. G. Hardy
Rockville.....	J. H. Vories
Bismark.....	B. L. Bowman
Jonesburg.....	M. L. Bibb
Pattonsburg.....	I. Christie
Chillicothe.....	R. H. Williamson
1st German church, St. Louis.....	J. M. Hoefflin
Warsaw.....	John Letts
Golden City.....	J. M. Wheeler
Poplar Bluff.....	J. W. Swift
Neosho.....	C. T. Daniel
Centralia.....	B. F. Hagan
Round Grove and other churches.....	L. E. Cannada

TOWN.	MISSIONARY PASTOR.
Appleton City.....	O. L. Brownson
Joplin.....	Wm. M. Wells
South St. Joseph.....	E. S. Dulin
Cape Girardeau.....	J. Hickman
Kirkwood.....	L. E. Martin
South St. Louis.....	A. W. Chambliss, D. D.
Warrensburg.....	L. M. Berry
Jamesport.....	H. H. Turner
Buffalo.....	B. L. Mitchell
Knox City.....	J. P. Walden
Schell City.....	R. H. Harris
Rocheport.....	P. R. Ridgely
Tarkio and Fairfax.....	H. J. La Tour
Lockwood.....	D. L. Young
Maysville.....	G. H. Berry
Kansas City mission (Mission church).....	W. T. Campbell
Sheldon.....	L. Elledge

S. M. Victor was appointed to succeed J. H. Vories, who resigned on account of ill health.

Besides the foregoing the following General Missionaries were appointed :

G. W. Hyde as general missionary and aid to the Corresponding secretary.

Jehu Robinson as missionary in an interesting and promising field embracing several counties in Central South Missouri.

J. W. Swift as general missionary for Southeast Missouri.

G. A. Crouch as general missionary for Northeast Missouri.

Thos. Hanks as general missionary in Southwest Bethel Association and contiguous counties.

T. N. O'Bryant as missionary for Spring River Association.

Jas. S. Rice for Gasconade River Association ; W. F. Garnett to labor with Bro. Rice.

J. A. Garnett for Mt. Salem Association, and such other fields in Northeast Missouri as the Corresponding Secretary might direct.

J. D. Crabtree for a field in Central South Missouri.

I. R. M. Beeson for a prescribed field in and around Milan.

W. W. Walden for Livingston county and adjacent Missionary ground.

In addition the following special Missionaries were appointed :

W. A. Nelson, D. D. to take charge of North Springfield.

Jno. H. Thompson to succeed Dr. Nelson at North Springfield ; Dr. Nelson resigning this important work because his labors as pastor of the 1st church of Springfield were as much as he could endure.

E. Tornquist was appointed as special Missionary to the Scandinavians in Springfield.

C. A. Sandall was appointed as Missionary pastor to the Scandinavian church in Kansas City.

C. L. Butts was engaged to do special mission and financial work for a few weeks in Northwest Missouri.

Without entering into details or personal distinctions, the Board would say that it has reason to congratulate the Missionaries of the General Association for their faithfulness and diligent use of time.

The following table will show the work of Missionaries and Missionary pastors aided by us, and results :

Sermons preached.....	4220
Conversions	682
Baptisms	456
Churches constituted.....	14

Let it be borne in mind that the proportion of conversions to sermons preached is small for the reason that so many of the appointees of the Board are Missionary pastors; the proportion of Baptisms to conversions is small, because our Missionaries report only the baptisms administered by their own hands.

It will be seen that the number of sermons preached equals a sermon a day by one man for eleven years, seven months and three days. Or, to put it in another way, the number of sermons preached as above are equal to two sermons a week by one man for forty years and six months. If that man could earn \$500 a year, he would have earned \$20,250. This is more than \$5,000 in excess of what you pay for this valuable work in the interest of humanity and the triumph of our Redeemer.

CENTERS OF POPULATION.

Your Board would not underestimate the demand for preaching the gospel steadily and faithfully to the people in destitute regions, remote from the social, financial and commercial centers of population. Yet we have insisted that the importance of looking after the religious interests of such centers has been too much underestimated and consequently neglected. It is a fact well known to all observers of the ways of human life that all people are influenced more or less, according to juxtaposition, by the manners, customs and thought of towns and cities, and now since the multiplication of railroads, telegraphs and newspapers, this influence has become so great that it is difficult to distinguish between country and town people, while the habits of the people show that the country gravitates to the town and not the town to the country. That this fact should have its influence on the religion of the masses is only a truth of human nature. The influence going out from the centers of population should be favorable to christianity. Acting under this conviction your Board has not been disobedient to the indications of

Providence. Hence the large number of towns in which we have missionary pastors at work. Another fact to be borne in mind is, that many of our town churches are much poorer than the average country church, while the expense of living in towns is much greater. To vindicate this view of mission work, we need but refer to the New Testament missionaries, as they gave especial attention to Jerusalem, Antioch, Rome, Ephesus, Phillippi and other centers of population.

Our own work justifies our course. Take as an example Rich Hill, in Bates county. In 1881 the ground on which that city of 6,000 people is built was a trackless prairie. A few months after the town was settled a Baptist church was constituted, by the advice of our corresponding secretary, of only five members. The Board has carefully guarded the little vine since it was planted. Now it has grown into an influential church of 132 members, a Sunday school with an average attendance of 162 pupils and teachers, and a regular prayer meeting, with a pastor giving his whole time to the church. Take again the mission at Kansas City. Three years ago the Board of State Missions instructed the corresponding secretary to respond to a request from that city to consider the propriety of establishing a mission there. It was manifest that the two Baptist churches in the city were not equal to the demands for church extension in that city of marvelous growth. As a result of the conference between our corresponding secretary and the Mission Board of Blue River Association, a mission was established. It has been a great struggle to sustain the mission, but it has been sustained, and under the labors of Rev. W. T. Campbell, missionary, the mission has grown into a church of which Bro. Campbell is pastor. Now the little church, with a membership of sixty, is working faithfully with full hope and prospect of prosperity. They have regular services twice every Sunday, a Sabbath school with an average attendance of 110 and weekly prayer meetings. They have secured an eligible lot on Ninth street, in the eastern part of the city, situated at least a mile from the nearest Baptist church, and in a part of the city that is rapidly improving with substantial and elegant buildings. This lot has been paid for, and a substantial and beautiful brick chapel is in course of erection, which the pastor expects to have completed and paid for before the winter begins. This outgrowth of the mission, begun three years ago, demands and is entitled to the sympathy and aid of every Baptist in the state.

The mission in South St. Joseph under the care of Dr. Dulin as missionary pastor, has grown in three years into a church with a good house of worship and regular services, Sabbath school and prayer meetings. Time and space fail us to recount all the blessings of God upon the missionary efforts within the particular direction mentioned.

We would not close this part of our report without urging upon the Association the importance of duly and cordially considering the

importance of active and liberal measures for missionary work in St. Louis, St. Joseph, Kansas City, Hannibal, North Springfield, Sedalia and the many new towns of rapid growth; such as Rich Hill, West Plains and many others too numerous for mention.

FOREIGN POPULATION.

It is a fact so well known that the latent wealth of our prosperous state is inviting large numbers of persons of foreign birth to its soil, mineral and commerce, that figures of the increase of this element of our population are unnecessary. Neither is it necessary that an argument be made in this place to convince the members of this Association of the importance of prompt and energetic efforts to meet the religious demands of these people, especially Germans and Scandinavians. The good of society and the prosperity of the cause we represent, alike demand it. We hope that this session of the General Association will develop wise and liberal measures for this special demand on missionary effort.

FINANCES.

The treasurer's report will show, when completed during this session, the full receipts and disbursements of the Board. From present figures the amount expended will reach about \$13,000. The pressure of hard times and the excitement of politics account for the falling below the high expectation of this year's liberality. But there is encouragement in the increased number of churches contributing to our treasury. For further particulars see report of Treasurer.

MATTERS REFERRED TO THE BOARD BY THE GENERAL ASSOCIATION,

Certain matters of business were referred by the last session of the General Association to the Board. We herein report those matters and the action of the Board thereon.

The manner and order of exercises for Semi-Centennial meeting in 1884. (See page 41, of minutes of 1883.) In this matter we early arranged a programme of exercises, which our brother, L. E. Kline, of the American Baptist Publication Society, after correspondence with our corresponding secretary has kindly prepared in beautiful and suitable form for the use of this body. This order of exercises is recommended for adoption for the memorial service of this body at this session.

THE SEMI-CENTENNIAL ENROLLMENT.

It has been announced in pursuance of suggestions made at the last session of this association that the names of contributors to the mission work, for the fiftieth year of this body, should be enrolled in permanent form, and the enrollment preserved as a memorial. You are requested to take such action as in your wisdom may seem proper, for carrying into effect this plan and promise.

PROSPECTS.

The work of State Missions for the last few years, and particularly for the last year, encourages your board to hope and look for much greater progress in the future. The general interest in the subject is much greater than ever before, and with proper management there is no reason why in a few years more there should not be complete co-operation with the State Missionary Board, and any demand for the spread of your cause in the State promptly and liberally met. We should look for and expect co-operation from every church in the State.

W. POPE YEAMAN, *Cor. Sec'y.*

TREASURER'S REPORT FROM OCT. 1883 TO OCT. 1884.

CONTRIBUTIONS FROM CHURCHES AND ASSOCIATIONS.

Audrain Association.....\$55 85 \$55 85

Bear Creek Association.

Indian Creek Church...	38 65	
Jonesburg	10 50	
Middletown	18 90	
Olney	5 85	
Troy	17 25	
Wellsville	2 50	
Montgomery	22 00	
Associat'n'l contrib'tn..	66 33	181 98

Bethel (N. E.) Association.

Bethel Church...	50 30	
Ebenezer	16 05	
Oak Ridge	3 21	
Paris	63 00	
Palmyra Little Helpers..	13 20	
Shelbina Church...	20 00	
Shelbyville	5 00	
Salem	15 00	
Union	17 25	
Hannibal	85 00	
Long Branch	25 30	
Providence	24 75	
Palmyra	60 75	
Associa't'n'l contrib'tn.	100 00	498 81

Black River Association.

Bloomfield Church...	41 50	
Dexter	7 80	
Associat'n'l contrib'tn..	4 40	53 70

Blue River Association.

East Lynne Church...	\$40 65	
Freeman	10 75	
Lee's Summit	58 50	
Salem	5 00	
Six Mile	103 50	
Scandinavian(KC)	10 00	
West Fork	48 00	
Pleasant Valley	17 00	
Oak Grove	36 65	
Belton	7 50	
Lone Jack	10 00	
West Port	31 00	
County Line	30 00	
Index	19 00	
Calvary	102 15	
Associat'n'l contrib'tn.	121 93	651 63

Butler Association.

Burdette Church...	8 25	
Austin	9 35	
Altona	22 25	
Rich Hill	13 85	
Salem	7 90	
Hume	7 85	
Ohio Str., Butler	33 30	
Fairview	6 25	
Antioch	2 65	
Associat'n'l contrib'tn.	45 85	157 50

Cane Creek Association.

Doughan Church.....	31 20	
Associat'n'l contrib'tn..	6 50	37 70

Cape Girardeau Association.

Cape Girardeau Church	\$13 20	
Ebenezer	"	13 00
Jackson	"	18 50
Oak Ridge	"	13 00
Associat'n'l contrib'tn..	26 00	83 70

Central Baptist Association.

Bethlehem Church...	32 00	
East Sedalia	"	31 50
Oak Grove	"	6 75
Olive Branch	"	8 75
Sedalia	"	50 00
	129 00	

Charleston Association.

Bethany Church...	8 00	
Morley	"	11 75
Pleasant Hill	"	8 00
Associat'n'l contrib'tn..	20 00	47 75

Concord Association.

Blue Spring Church...	3 00	
Big Lick	"	35 30
Glenstead	"	3 35
Hopewell	"	10 50
High Point	"	6 75
Pisgah	"	75 00
Providence	"	27 00
Spring Garden	"	49 00
Jefferson City	"	70 40
"	"	7 00
Tipton	"	11 10
California	"	10 00
Associat'n'l Contrib'tn..	13 00	321 40

Dade County Association.

Greenfield Church.....	14 75	
Associat'n'l contrib'tn..	5 00	19 75

Dry Fork Association.

Salem Church	40 00	
Associat'n'l contrib'tn..	13 00	53 00

Franklin Association.

Bellevue Church...	31 50	
Bismark	"	11 50
Cortois	"	7 55
Ironton	"	10 00
Union	"	16 65
Associat'n'l contrib'tn..	47 80	125 00

Freedom Association.

Macedonia Church...	75	
Pleasant Vine	"	50
		1 25

Gasconade River Association.

Mt. Pisgah Church.....	8 75	
Associat'n'l contrib'tn..	30 30	39 05

Gentry Association.

Stanberry Church.....	5 00	
Stanberry Ladies Benev-		
olent Association.....	5 00	10 00

Green County Association.

Cedar Bluff Church...	3 50	
Friendship	"	2 50
Springfield	"	106 25
Tatum Chapel	"	1 00
		113 25

Jefferson County Association.

DeSoto Church.....	\$10 00	
Sandy	"	6 30
		16 30

Lawrence County Associat'n

Hopewell Church...	31 50	
Mt. Pleasant	"	2 30
Pilgrim's Rest	"	8 15
Pea Ridge	"	43 17
Round Grove	"	20 55
		115 67

LaFayette and Johnson Association.

Corder Church...	22 45	
High Point	"	12 25
Higginsville, 2d	"	99 75
Mound Prairie	"	7 75
Odessa	"	35 05
Warrensburg	"	20 00
Wellington	"	26 60
Greenton	"	3 50
Elm Spring	"	10 50
Lexington	"	200 00
Knobnoster	"	20 75
Warrensburg	"	26 50
Dover	"	24 00
Waverly	"	11 00
Vitae Springs	"	10 00
Associat'n'l contrib'tn..	32 00	562 10

Lamine Association.

Bethlehem Church...	5 00	
Concord	"	120 15
Mt. Nebo	"	67 71
Mt. Herman	"	94 65
Pilot Grove	"	2 00
Salem	"	6 00
Otterville	"	2 75
Hopewell	"	5 00
Boonville	"	60 25
Associat'n'l contrib'tn..	45 00	408 51

Linn County Association.

Brookfield Church...	20 20	
Parson's Creek	"	2 50
Associat'n'l contrib'tn..	104 50	127 20

Little Bonne Femme Association.

Ashland Church...	24 10	
Bethel	"	16 00
Beaver Dam	"	5 50
Centralia	"	17 00
Columbia	"	234 65
" Ladies Xmas gift...	20 00	
Carrington Church...	7 50	
Dry Fork	"	17 40
Fulton	"	123 55
Grand View	"	15 75
Martinsburg	"	8 00
" Woman's Mission-		
ary Society.....	5 00	
N.ProvidenceChurch...	10 70	
Richland	"	15 15
Prairie Grove	"	28 15
Bonne Femme	"	15 05
Millersburg	"	5 75
Union Hill	"	26 80
" " Ladies Christ-		
mas gift.....	8 50	
Brick Providence, Semi-		
Centennial.....	276 00	

Little Bonne Femme Ass'n—Con'd.

Sugar Creek Church...	\$ 23 35	
Unity "...	20 75	
Mexico "...	135 05	
Grand Prairie "...	5 00	
New Salem "...	32 50	
Associat'n'l contrib'tn.	47 10	1144 30

Livingston County Association.

Fairland Church...	18 00	
Utica "...	50	
Chillicothe "...	11 00	29 50

Macon Association.

Clarence Church...	2 50	
Mt. Tabor "...	6 50	
Ssue City "...	75	
Ten Mile "...	5 83	
Union Grove "...	2 70	
Kirksville "...	64 65	
Macon "...	30 00	112 93

Missouri Valley Association.

Carrollton Church...	153 45	
" Ladies Christmas gift.....	10 00	
Colomo Church...	7 00	
Bethlehem "...	15 70	
DeWitt Church Wom-an's Missionary Society	8 50	
Hurricane Church...	31 80	
Wakenda "...	6 25	
Associat'n'l contrib'tn.	25 00	257 70

Mt. Pleasant Association.

Clifton Church...	13 40	
Huntsville "...	34 75	
Keytesville "...	8 00	
New Hope "...	46 00	
New Hope No. 2 "...	4 75	
Sweet Springs "...	3 30	
Moberly "...	10 00	
Pleasant Grove "...	10 00	
Oak Grove "...	21 40	
Salisbury "...	23 85	
Pleasant Ridge "...	24 00	
Thomasville "...	13 75	
Prairie Valley "...	3 50	
Associat'n'l contrib'tn.	13 95	230 65

Mt. Salem Association.

Associat'n'l contrib'tn.	55 00	55 00
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Mt. Zion Association.

Bethlehem Church...	39 25	
Chariton "...	31 00	
Glasgow "...	101 00	
Gilead "...	32 25	
Higbee "...	2 75	
Locust Grove "...	3 50	
Mt. Pleasant "...	38 75	
Mt. Moriah "...	25 00	
Mt. Zion "...	101 75	
Mt. Zion Ladies Christ-mas gift.....	8 00	
Roanoke Church...	96 65	
Walnut Grove "...	124 75	
Walnut Grove Ladies Christmas gift.....	4 00	

Rochepoint Church...	\$ 10 00	
Sulphur Springs "...	15 20	
Fayette "...	102 75	
Associat'n'l contrib'tn.	81 00	817 60

Nevada Association.

Lamar Church...	40 00	
Nevada "...	42 55	
Schell City "...	10 00	
Avola "...	3 00	
Forest Grove "...	5 00	
Rockville "...	9 00	
Walker "...	10 00	
Associat'n'l contrib'tn.	6 25	125 80

North Grand River Association.

Jamesport Church...	\$8 90	
Lindley "...	8 75	
Princeton "...	21 40	
Ravenna "...	3 80	
Trenton "...	62 00	104 85

North Liberty Association.

Breckenridge Church...	25 00	
Crooked River "...	35 10	
Hamilton "...	28 00	
Cottage Grove "...	6 75	
Kearney "...	42 50	
Lathrop "...	19 70	
Liberty, 2nd "...	164 90	
Lick Fork "...	17 75	
Mt. Zion "...	22 50	
" Clinton co "...	26 31	
New Hope "...	12 65	
Orrick "...	14 50	
Providence "...	48 00	
Plattsburg "...	25 00	
Prather ville "...	12 50	
Pleasant Valley "...	3 60	
Rock Fall "...	14 50	
Smith's Fork "...	20 00	
Union "...	13 05	
Netherton "...	10 25	
New Hope "...	9 35	
Mt. Vernon "...	19 50	
Winston "...	10 00	
Pleasant Grove "...	56 00	
Stewartsville "...	21 10	
Osborn "...	4 40	
Excelsior Sp'ngs "...	10 00	
Associat'n'l contrib'tn.	43 87	736 78

North Central Association...

	10 00	10 00
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Northwest Missouri Association.

Bethany Church...	5 00	
Bernard "...	6 15	
Bolckow "...	5 50	
Central Fr'ndship "...	7 31	
Clairmont "...	20 98	
Fairfax "...	13 00	
Graham "...	20 35	
Grange Hall "...	8 70	
High Creek "...	22 75	
North Prairie "...	10 00	
New Liberty "...	3 10	
Rock Port "...	50 00	
Sharp's Grove "...	20 00	
Walkup's Grove "...	51 90	
Tarkio "...	4 50	
Associat'n'l contrib'tn.	6 30	255 54

Ozark Association.

Clark's Creek Church....	\$ 2 50	
Clark's Green ".....	2 25	
Mountain Grove ".....	13 21	
Mt. Pleasant ".....	12 20	
Macedonia ".....	4 75	
Shiloh ".....	1 45	
Willow Spring ".....	1 00	
Zion ".....	50	
Associat'n'l contrib'tn..	17 10	54 66

Pleasant Grove Association.

Bear Creek Church....	44 10	
Edinburg ".....	73 43	
Greensburg ".....	10 25	
New Woodville ".....	1 35	129 13

Saint Francois Association.

Marble Hill Church.....	7 25	7 25
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St. Joseph Association.

High Point Church....	28 35	
St. Joseph, 1st. ".....	80 25	
St. Joseph, South ".....	22 75	
St. Joseph, South ".....	7 25	
Whitesville ".....	7 75	
Mt. Vernon ".....	2 00	
DeKalb ".....	13 00	161 35

St. Louis Association.

Brush Creek Church....	29 50	
Delmar ave. St. L. ".....	114 85	
Second St. L. ".....	500 00	
Third St. L. ".....	198 10	
Fourth St. L. Church		
(per Dr. C.).....	120 00	
Fee Fee Church.....	52 00	
Pacific City ".....	18 00	
South St. Louis Church		
(Carondelet).....	71 50	
Kirkwood Church.....	39 85	
Indian Prairie ".....	14 00	
Associat'n'l contrib'tn..	45 00	1202 80

Shoal Creek Association.

Neosho Church....	11 50	
Newtonia ".....	1 75	
Granby ".....	45	
Associat'n'l contrib'tn..	14 75	28 45

Saline Association.

Bethel Church....	28 25	
Buffalo ".....	8 00	
Brownsville ".....	26 00	
Blackburn ".....	50 35	
" Ladies Christmas		
gift.....	6 50	
County Line Ch'ch....	42 15	
Good Hope ".....	114 50	
Heath's Creek ".....	11 00	
Mt. Leonard ".....	114 25	
Marshall ".....	145 25	
Miami ".....	136 75	
Orearville ".....	11 70	
Rehobeth ".....	147 85	
Shackelford ".....	49 30	
Shiloh ".....	13 00	
Salem ".....	20 00	
Union ".....	42 00	
Wake Forrest ".....	122 10	
Zoar ".....	88 85	
Antioch ".....	4 00	
Fairville ".....	68 00	
Associat'n'l contrib'tn..	27 45	1277 15

Salt River Association.

Adiel Church....	\$15 10	
Bethel ".....	41 00	
Bowling Green ".....	30 00	
Curryville ".....	32 80	
Corinth ".....	1 00	
Dover ".....	30 60	
Ellsberry ".....	10 00	
Ebenezer ".....	31 65	
Farber ".....	9 80	
Highland ".....	1 00	
Laddonia ".....	16 10	
Louisiana ".....	72 50	
Mt. Pleasant ".....	22 00	
Mill Creek ".....	75 00	
New Salem ".....	40 00	
New Hope ".....	31 35	
New London ".....	65	
Noix Creek ".....	55 00	
Prairieville ".....	22 00	
Pleasant Hill ".....	2 50	
Ramsey's Creek ".....	50 00	
Star Hope ".....	22 10	
Salem ".....	62 10	
Spencersburg ".....	4 25	
Vandalia ".....	51 00	
Walnut Grove ".....	10 00	
West Cuiver ".....	15 00	
Winfield ".....	20 70	
Spencer Creek ".....	6 35	
Corner Stone ".....	10 00	
Edgewood ".....	10 00	
Associat'n'l contrib'tn..	26 95	828 50

Smith's Valley Association.

Richland Church.....	50	
Associat'n'l contrib'tn..	11 00	11 50

Southwest Bethel Association.

Henderson Church....	4 75	
Mt. Sinai ".....	2 00	
Smyrna ".....	12 25	
Sparta ".....	8 70	
Associat'n'l contrib'tn..	64 00	91 70

State Line Association.

Associat'n'l contrib'tn..	10 00	10 00
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Spring River Association.

Carthage Church....	14 00	
Golden City ".....	13 45	
Joplin ".....	29 45	
Union ".....	28 96	
Associat'n'l contrib'tn..	11 15	97 01

Tobo Association.

Appleton City Ch'ch....	18 05	
Calhoun ".....	8 35	
Montrose ".....	6 75	
Warsaw ".....	13 50	
Harmony No 2 ".....	3 25	
Windsor ".....	18 45	
Clear Creek ".....	10 35	
Elk Fork ".....	70 10	
Clinton ".....	115 00	
Associat'n'l contrib'tn..	8 00	271 80

Union No. 1 Association.

New Hope Church.....	24 00	24 00
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Union No. 2 Association.

Associat'n'l contrib'tn..\$11 05 \$11*05

Webster Association.

Henderson Church..... 5 00 5 00

West Fork Association.

Grand River Church..... 10 00

Zoar " 17 50

Edinburg " 11 05 38 55

Zion Association.

Mt. Zion Church..... 15 25 15 25

Wyaconda Association.

Antioch Church..... 15 25

Dover " 7 25

Gilead " 45 75

Knox City " 33 85

LaBelle " 13 10

LaGrange " 46 75

Mt. Salem " 29 00

Monticello " 19 00

Pleasant Ridge " 1 00

South Union " 11 20

South Wyaconda " 29 95

Ten Mile " 22 25

Shiloh " 5 00

Canton " 20 00

New Ark " 25 00 294 35

MISCELLANEOUS RECEIPTS.

From Semi-Centennial Courier.

T. W. Barrett, adv.... \$ 40 00

T. F. Baird, adv..... 25 00

American Baptist Publication Society, adv... 25 00

William Jewell College, adv..... 25 00

J. F. Lanneau, adv..... 15 00

Dr. W. B. Glover, donation..... 5 00

General cash collections, Baptist Church, Marshall 191 40

General cash collections, Presbyterian Church, Marshall..... 27 10

General cash collections, Swedish Missions, Marshall..... 76 00

Junior Home Mission Society, Kirksville..... 5 00

From Sunday Schools to State Missions.

Kakoka S. S..... 1 75

Lexington S. S..... 44 60

Mt. Vernon S. S..... 18 50

Fee Fee S. S 5 30

Jehu Robinson's unper-sonated collections..... 22 00

Prewitt fund..... 130 00

Collections by mission-aries not credited to churches, individuals or associations..... 199 55

From Non-Associated Churches and Missions.

Aikenville..... \$4 00

Pleasant Valley..... 6 00

Reed's School House.. 1 50

Sheldon Mission..... 27 10

Walker Mission..... 10 00

West Plains Mission... 21 50

South Fork Church.... 2 40 928 70

INDIVIDUAL CONTRIBUTIONS.

Adams, Mrs. Sallie.....\$ 2 00

Arline, " W. C..... 50

Atwood, " 30

Allen, W. O..... 05

Allison, William..... 1 00

Avery, A. C..... 100 00

Arbenz, F..... 2 00

Arbenz, H..... 25

Arbenz, P..... 25

Allison, Mrs. Lydia..... 1 00

Bibb, M. L..... 5 00

Brown, Mrs. J. J..... 10 00

Burks, " W. G..... 1 00

Bywater, " H. E..... 5 00

Black, " W. E..... 7 00

Barrett, " N. J..... 1 00

Broadbeck Mrs. F. L.... 1 00

Broadbeck, S. S..... 25

Bowles, Mrs. T. R..... 1 00

Boughner, " G. H..... 1 00

Beits, " T. R..... 1 00

Bridges, " Mary..... 1 00

Bestgrove, " Henry..... 75

Breaker, " M. J..... 25

Boggs, Miss Nannie.... 1 00

Bailey, Mrs. Leander... 1 00

Burrows, Hon. J. H.... 5 00

Baird, Mrs. H. T..... 25 00

Bondurant, James..... 1 00

Bondurant, Mrs. Jas.... 1 20

Bondurant, Dolly..... 50

Barbee, Mrs..... 1 70

Bunkin, Joshua..... 1 00

Bruce, Mrs. Corinthia.. 60

Barrett, T. W..... 5 00

Bainbridge, Nancy..... 1 00

Bean, Fannie Wilkie... 1 00

Burnham, John L..... 10 00

Burnham, Mrs. John L. 5 00

Black, G. L..... 5 00

Bailey, J. E..... 30

Bower, Mrs. George.... 1 00

"Butler Fund" interest. 400 00

Barrett, Rev. W. C..... 10 00

Branch, Annie M..... 10

Cockrell, Rev. A. M.... 5 80

Campbell, Mrs. W. T... 2 50

Campbell, " R..... 2 50

Cox, Sarah..... 25

Carrico, Mrs. Amanda.. 2 00

Curd, " Ben..... 1 00

Cornelius " Fannie.... 1 00

Cunningham Mrs. T. B. 1 00

Clark, " R. C..... 1 00

Collins, O. M..... 1 00

Crouch, Thomas..... 5 00

Cowhig, Willie..... 35

Carrico, W. S..... 5 00

Cook, Thomas..... 1 50

Clay, Rev. J..... 7 50

Cook, Corinthia..... 1 00

INDIVIDUAL CONTRIBUTIONS—*Con'd.*

Clawson, Thomas.....	\$ 1 00
Clark, Elizabeth H.....	5 00
Corum, C. F.....	5 00
Carey, Rev. Green.....	5 00
Coleman, R. G.....	50 00
Cooper, H. M.....	25
Craven, Martha.....	05
Craven, Ed.....	05
Cristie, I.....	5 00
Dunnaway, Mrs. E. E.....	1 00
Davidson, " Minnie.....	50
Dunn, " G.....	50
Drake, " M.....	50
Davis, " W. T.....	50
Dawson, Miss Ida L.....	6 00
Dunham, Mrs. John.....	1 00
Dill, W.....	1 00
Devinna, Owen.....	1 00
Davis, Mary K.....	1 00
Day, W. S.....	05
Dobbins, T. C.....	05
Dunlap, C. W.....	25
Dunlap, Hattie.....	05
Ely, L. B.....	110 00
Evans, Mrs. Sallie.....	4 00
Ellis, " E. P.....	1 00
Ely, " Mattie.....	1 00
Ewing, " R.....	1 00
Elliott, Geo. N.....	5 00
Easterly, Annie E.....	5 00
Esten, Eliza.....	2 50
Ellege, Rev. L.....	25
Elliott, W. F.....	60 00
Ellis, Sarah.....	25
Ellis, Rosa.....	10
Ellis, Mrs. Mary.....	2 00
Fitterer, Mrs. E.....	1 00
Frost, C. E.....	5 00
Feathering, John.....	50
Farley, Mary.....	1 00
Freuit, Gabriel.....	5 00
Glover, Dr. W. B.....	100 00
Griffith, R.....	1 25
Gentle, Susie E.....	1 00
Garnett, Mrs. L. H.....	3 00
Garnett, Miss E. J.....	1 00
Garnett, " A. M.....	5 00
Godlove, Mrs. G. W.....	1 00
Gilliam, " Henrietta.....	1 00
Gaw, " Mary.....	5 00
Gabriel, Mary.....	50
Green, Emma.....	25
Green, Mary.....	25
Gammage, Mrs. Belle.....	5 00
Garretson, James.....	5 00
Garretson, Nell.....	5 00
Garnett, J. A.....	1 00
Hill, Judge.....	5 00
Houghton, Lucy K.....	1 00
Houghton, Wm.....	1 00
Hamilton, Wm.....	25
Hamacher, J. H.....	5 00
Herndon, Kate.....	50
Henry, Wm.....	1 00
Hughes, J. C.....	5 00
Harseman, Mr.....	1 00
Hughes, J. F.....	20 00
Hyslop, Charles.....	5 00
Hyslop, Mrs. Charles.....	5 00
Hatcher, W. A.....	05
Hughes, Mrs. W. J.....	1 00
Haywood, E.....	1 00
Hardin, Ex-Gov. C. H.....	200 00

Hatcher, H.....	\$10 00
Hook, Z. T.....	1 00
Jessee, R. A.....	2 00
Jessee, R. L.....	2 00
Jones, Anna.....	1 00
Johnson, Sarah.....	1 00
James, T. M.....	100 00
Kline, H. J.....	14 00
Keyser, Mrs. J.....	25
Keyser, Miss Nannie.....	1 00
Kemper, L. J.....	50
Kemper, Allen.....	50
Leavitt, F. J.....	5 00
Leonard, Wm. H.....	30 00
McClune, F. G.....	1 00
Mitchell, Charles.....	3 00
Mitchell, N. T.....	30 00
Mitchell, Sarah.....	25
Mead, Miriam.....	1 00
Mead, Mary C.....	1 00
Melvin, M. M.....	5 00
Motley, M. E.....	1 00
Moss, Thomas.....	1 00
Mansfield, Mrs. W. H.....	1 00
Major, " S. C.....	50
Morrison, " J. L.....	50
Morrison, Miss Sudie.....	50
Morris, Mrs. E. H.....	5 00
Morton, Robert.....	75
Moss, Mrs. Mary C.....	5 00
Murry, Silas H.....	1 00
Moore, W. L.....	25
Maupin, J. R.....	25 00
Martin, Lula.....	25
Martin, Minnie.....	25
Martin, Ethel.....	25
Martin, Bertha.....	25
Miller, W. H.....	25
Morris, Dan.....	5 00
Mahoney, Mr.....	2 38
Mahoney, Mrs.....	38
Motley, B. W.....	1 00
Martin, Mrs. S.....	25
Martin, Miss C.....	25
Nowland, Benj.....	50
Offett, Lizzie.....	1 00
O'Brien, Mrs. Martha T.....	2 50
Palmer, Ray.....	2 50
Pitts, S. Y.....	25 00
Pitts, Mrs. S. Y.....	25 00
Price, J. W.....	5 00
Perkins, Lucy.....	50
Perkins, Anna M.....	50
Pearson, Edgar.....	1 00
Pratt, Sandy.....	2 00
Peyton, Mrs. Mary.....	5 00
Peyton, Master Willie.....	25
Peyton, Mary.....	1 00
Petty, J. E.....	5 00
Peyton, W. E.....	25
Peyton, C. C.....	05
Park, W. A.....	2 50
Patrick, Mrs. W. J.....	2 50
Payne, J. T.....	5 00
Peck, W. M.....	5 00
Quinn, Miss Effie.....	1 00
Quisenberry, Mrs. Bettie.....	30
Quinn, P. S.....	3 00
Robinson, Jehu.....	20 00
Rucker, G. N.....	2 00
Rhoades, Mrs. Jane.....	1 00
Rhoades, Belle.....	1 00
Rucker, Sallie.....	1 00
Ray, A. T.....	1 00

INDIVIDUAL CONTRIBUTIONS—*Con'd.*

Robinson, Matilda.....	\$ 3 00
Reed, J. R.....	1 00
Richardson, Rev. H. M.....	5 00
Reid, Mrs. James.....	10 00
Rice, and wife, Eld. B. T.....	2 00
Rice, Alice.....	25
Rickie, Mrs.....	5 00
Sayles, Benjamin.....	1 00
Sander, Jane.....	1 00
Smith, Mrs. N. J.....	1 00
Sowell, G.....	10
Scruggs, George.....	05
St. Clair, J. B.....	25
Sowers, N. O.....	1 00
Smith, N. J.....	25 00
Sacre, Martin.....	5 00
Swift, J. W.....	5 00
Thompson, Sarah W.....	1 00
Thomas, Mrs. N.....	25 00
Tuggle, George.....	25
Tolson, J. D.....	1 00
Turner, Lucy.....	1 00
Tichenor, J. L.....	5 00
Thompson, Mrs.....	10 00
Turner, R. E.....	100 00
Trueman, Mrs. M. M.....	1 00
Unknown.....	2 00
".....	1 85
Vears, Mrs. D.....	5 00
Walton, W. O.....	10 00
Willis, J. M.....	10 00
Wornell, W. S.....	50
Warfield, L.....	2 00
Walker, O. P.....	25
Wilson, R. D.....	1 00
Williams, M. E.....	10
Walden, S. B.....	10
Winn, Mrs. B. F.....	1 00
Woods, P.....	1 00
Williams, W. H.....	75 00
Wright, L. Jr.....	2 50
Walton, H. C. for grand-children.....	15 00
Wright, Mrs. L. Jr.....	2 50
Wolf, M. A.....	1 00
"Woods Fund" int.....	40 00
Warrensburg 'L. Soc.'.....	15 00
Young, D. G.....	1 00
Yates, M. B.....	1 00
Yeaman, W. Pope.....	5 00
Yeaman, Mrs. W. Pope.....	5 00
Yeaman, Miss Lizzie B.....	1 00 2,126 36

STATE SUNDAY SCHOOL ACCOUNT.

To Cash Mexico church.....	\$ 10 00
" Dover church, S. R. A.....	10 00
" Carthage S. S.....	10 00
" Hannibal S. S.....	10 00
" Olive Street, Mission S. S., Kansas City.....	5 00
" Dover S. S. infant class.....	
" L. and J. A.....	45
" Brownsville S. A.....	5 90
" Fulton S. S. L. B. F. A.....	10 00
" Rehoboth S. A.....	3 12
" Mt. Zion Semi-Cent.....	25 00
" Miami S. S.....	25 00
" Marshall.....	15 15
" Kansas City Calvary S. S.....	30 00
" Lexington S. S.....	15 00
" Mill Creek collection.....	16 10
" Ebenezer.....	2 15
" Ramsey's Creek.....	3 00

To Cash, Prairieville.....	\$ 3 00
" Bowling Green.....	50
" Moberly.....	10 00
" L. B. Ely.....	20 00
" Mt. Leonard.....	13 51
" Clinton S. S.....	20 00
" Mo. Valley Assoc.....	11 00
" Butler.....	10 00
" Bethel.....	10 30
" LaGrange.....	10 00
" Wake Forrest S. S.....	2 50
" Lick Fork, Davis Co.....	4 00
" Labelle S. S.....	4 50
" Glasgow.....	1 15
" Saline Assoc.....	10 65
" C. Cobb.....	1 00
" Bro. McClure.....	1 00
" Mt. Zion Assoc.....	10 75
" Slater S. S.....	76
" Paris S. S.....	5 00
	<u>\$345 49</u>

	DR.	CR.
To am't forward.....	\$345 49	
To balance in treas. '83.....	42 67	
To am't received from J. C. Armstrong, ex-treasurer.....		49 52
Total receipts.....	\$437 68	

By am't for printing and stationery.....	\$ 13 00
By am't to treas. S. S. S Board.....	42 67
By am't cor. sec. N. J. Smith, salary.....	250 00
By am't cor. sec. N. J. Smith, trav. exp'ns.....	63 02
Total expenses.....	\$368 69
To balance.....	\$68 99

WARSAW MISSION FUND.

To am't in treasury, '83.....	\$103 20
" cash L. B. Ely.....	5 00
Total.....	\$108 20

By cash to Robert Richardson, Warsaw.....	108 20
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NEW ORLEANS FUND.

To am't in treasury, '83.....	\$18 70
By am't to Dr. I. T. Tichenor, Atlanta, Ga.....	18 70

MINISTERS AID FUND.

To am't in treasury, '83.....	\$ 8 90
" rec'd on fund '84.....	17 00
Total.....	\$25 90
By cash to Rev. C. Bush, Kahoka.....	25 00
To balance.....	90

EXPENDITURES STATE MISSIONS.

By Amount Barrett, W. C....	\$ 22' 00
" Butts, C. L.....	23 75
" Bibb, M. L.....	50 00
" Brownson, O. L.....	150 00
" Bowman, B. L.....	160 50
" Berry, L. M.....	150 00
" Berry, G. H.....	58 33
" Beeson, I. R. M.....	151 20
" Chambliss, W. E.....	200 00
" Christie, I.....	100 00
" Campbell, W. T.....	350 00
" Cannaday, L. E.....	198 00
" Chambliss, A. W.....	208 33
" Crouch, G. A.....	405 34
" Crabtree, J. D.....	100 00
" Daniel, C. T.....	424 11
" Davis, A.....	191 85
" Dulin, E. S.....	300 00
" Elledge, L.....	100 00
" Garnett, J. A.....	177 59
" Green, J. T.....	20 80
" Hardy, J. G.....	118 30
" Holman, A. L.....	200 00
" Hess, A. J.....	150 00
" Hoeftlin, H. M.....	200 00
" Hagan, B. F.....	300 00
" Hickman, J.....	200 00
" Harrington, H. S.....	50 00
" Harris, Robt. H.....	100 00
" Hanks, Thos.....	164 80
" Hyde, G. W.....	1,133 40
" Letts, J.....	200 00
" LaTour, H., J.....	87 50
" Mitchell, B. L.....	87 16
" Martin, L. E.....	150 00
" Norton, S. J.....	12 50
" Nelson, W. A.....	75 00
" O'Bryan, T. N.....	107 50
" Pritchett, J. D.....	10 00
" Painter, W. R.....	100 00
" Ridgley, P. R.....	75 00
" Robinson, J.....	512 95
" Shore, F. T.....	200 00
" Swift, J. W.....	503 30
" Sandvall, C. A.....	166 66
" Turner, H. H.....	150 00
" Thompson, J. H.....	75 00
" Tornquist, E.....	50 00
" Talbot, G. L.....	75 00
" Victor, S. M.....	43 75
" Vories, J. H.....	175 00
" Wheeler, J. M.....	50 00
" Wells, Wm. M.....	250 00
" Walden, W. W.....	100 00

To Amount Walden, J. P..	\$ 208 15
" Young, D. G.....	25 00
" Yeaman, W. Pope..	2,500 00
" Minutes for 1883....	250 00
" Postage on same....	70 00
" Publishing Semi-Cen-	
tennial Courier.....	255 00
" J. T. Williams, Sec'y	50 00
" " Expenses	
for statistics.....	50 00
" Postage on Courier..	23 96
" Cor. Sec. postage....	33 85
" Stationery and	
blanks.....	27 50
" Cor. Sec. traveling	
expenses.....	130 05
" Cor. Sec. exp & exch	4 95
" Enrollment books ..	12 15
" Office help cor. sec..	25 00
" J. C. Maple, expen's	8 00
" G. L. Black ".....	10 00
" A. L. Lindholm, S.	
mission.....	76 05
" J. T. Williams, exp'n	8 00
" Interest on money	
borrowed.....	126 58
" Balance due on 1883.	48 04
" Treasurer's expenses	
exchange, stationery	
and postage.....	23 20
Total.....	\$13,380 25

SUMMARY.

From Individuals....	\$ 2,126 36
From Churches.....	10,958 07
From associations..	1,292 48
From miscellaneous	
for state missions.	928 70
Balance in treasury	
for 1884.....	59 15
Total am't rec'd....	\$15,364 76
By total am't ex.....	\$13,380 25
Balance state mis-	
sions.....	\$1,984 51
Balance state S. S.	
fund.....	68 99
Balance Minister's	
aid fund.....	90
Total balance in	
my hands.....	\$2,054 40

J. A. GUTHRIE, *Treasurer.*

Examined and found correct.

A. C. AVERY, *Auditor.*

18. Visitors to the Association were invited to seats. The following responded :

Lewis E. Kline, Manager American Baptist Publication Society, St. Louis.

Rev. S. W. Marston, Southwest District Secretary American Baptist Home Mission Society, New York.

Rev. S. P. Merrill, Cor. Sec. Rochester Theological Seminary.

Rev. D. T. Pulliam, Wyaconda Association.
 Rev. J. M. Bent, Millersburg, Ky.
 Rev. George Hunt, Versailles, Ky.
 Rev. C. F. Corum, Green County Association.
 Rev. J. A. Kirtley, Kentucky.
 Rev. W. J. David, Missionary to Africa.
 Rev. A. Lindholm, Swedish Church, Mountain Grove.
 Rev. W. W. Beardslee, Burlington, Kansas.
 Mr. and Mrs. S. H. Smith, St. Croix Association.

19. The Moderator announced as Committee on Religious Exercises—J. C. Maple, H. Boyer, N. J. Smith, W. R. Painter, C. N. Wester.

20. The following Committees on the various divisions of the Report of the Missionary Board were announced :

On Work Done—A. Machett, D. G. Saunders, R. E. Turner, W. M. Vancleve, R. S. Duncan.

On Centers of Population—B. G. Tatt, C. S. Savage, W. Harris, L. Wright, V. T. Settle.

On Semi-Centennial Courier—T. M. S. Kenney, E. S. Dulin, J. W. Swift, T. W. Barrett, N. T. Mitchell.

On Enrollment—W. H. Burnham, J. M. P. Martin, R. M. Rhoades, W. R. Buckley, J. H. Pollard.

On Finances—H. C. Wallace, P. Fisher, G. W. Hatcher, J. B. Wornall, J. M. McGuire.

On Matters Referred—W. R. Rothwell, S. S. Nowlin, C. L. Butts, R. J. Mansfield, Lewis E. Kline.

On Foreign Population—J. P. Greene, J. F. Cook, S. Y. Pitts, R. H. Willis, S. M. Brown.

On Sunday School Work—W. A. Nelson, A. J. Hess, O. L. Bronson, F. J. Leavitt, M. S. Clemens.

21. The following brethren were appointed a Committee on Nominations: G. L. Black, H. C. Lollar, J. S. Denham, L. B. Woolfolk, J. L. Burnham.

22. On motion adjourned. Prayer by Rev. G. L. Black of Liberty.

TUESDAY EVENING,

OCTOBER 21ST, 7 P. M.

23. The Association was called to order and prayer was offered by Rev. H. Hatcher, of St. Louis.

24. The Moderator announced that this evening was the commencement of the Semi-Centennial Exercises. Rev. W. H. Burnham, of Fulton, delivered a discourse on "The Men who Organized the General Association." After singing, Rev. W. J. Patrick, of Curryville, made an address on "The Missionaries of Fifty Years."

25. At this juncture a letter was read by Rev. W. H. Williams, of St. Louis, from Rev. J. H. Luther, a former editor of the *Central Baptist*, now President of Baylor Female College, Independence, Texas, containing reminiscences of the publication of the *Missouri Baptist Journal* afterwards merged into the *Central Baptist*, of his undiminished love for Missouri and the General Association, and of the men whose memory still lingers in his recollections of the past.

26. Adjourned. Prayer by Rev. George Hunt, of Kentucky.

WEDNESDAY,

OCTOBER 22D, 9 A. M.

27. The Moderator called the body to order and after singing, prayer was offered by Rev. J. M. McGuire of Columbia.

28. By request, Rev. F. J. Leavitt of Trenton, led in prayer for a special blessing on the meeting in progress at Fayette.

29. The Committee on work done reported :

REPORT ON WORK DONE.

Your committee on looking over that part of the report of the board which was assigned to them, find in it the following excellent features :

1. The appointments and appropriations made by the board, as we believe, have been happily and impartially distributed over the various and extreme portions of the state.

2. Work which may be considered strictly missionary, as devoted to the more destitute regions, has not been slighted, as is witnessed by the appointment of Brethren Jehu Robinson and J. D. Crabtree, in Central South Missouri; J. W. Swift, in Southeast Missouri; Thomas Hanks, in Southwest Bethel; T. N. O'Bryan, in Spring River; James S. Rice and W. F. Carnett, in Gasconade River Association and Brethren G. A. Crouch, J. A. Garnett, W. W. Walden and others in Mt. Salem Association and other parts of North Missouri.

3. The wisdom of your board is specially shown in the thirty or forty new, growing or otherwise important centers of population, which have been furnished with that timely assistance which promises, in due time, to yield ample returns for the means thus expended. Such places as Rich Hill, Appleton City, Joplin, Warrensburg, Schell City, etc., are not likely to remain always as beneficiaries, but ere long will become independent helpers in the work of sustaining other and similar important interests.

4. It is gratifying to notice that the work among people of foreign birth has received some attention, as seen in the aid given to the German church in St. Louis, as well as the Scandinavian work in Springfield and Kansas City.

Whilst we believe that the board has done all that could be done in this direction, with the means at their disposal, it were infinitely desirable that the agencies for forwarding this part of our work could be multiplied an hundredfold. In the actual results achieved in the fourteen Baptist churches that have been organized, and in the 456 persons baptized by the missionaries, and the 682 souls converted to Christ, your committee think we have the most fitting and enduring memorial of this, our Semi-Centennial; in view of which we have ample reason to render devout gratitude to God, and to say to our executives, "Well done good and faithful servants."

Respectfully submitted,

A. MACHETT, *Chairman.*

30. The report was discussed in an interesting manner by A. W. Chambliss, W. T. Campbell, A. J. Hess, J. Reid, B. F. Hagan, Jehu Robinson, I. R. M. Beeson, E. S. Dulin, G. A. Crouch, S. M. Brown, S. Peterson, J. B. Hardwicke, F. M. Wells, J. H. Tuttle, T. M. S. Kenney, A. L. Lindholm, F. T. Hacker, J. R. Archer. Adopted.

31. The Association then adjourned. Prayer by Rev. W. R. Painter of Mt. Leonard.

WEDNESDAY,

OCTOBER 22D, 2 P. M.

32. The Association came to order and prayer was offered by Rev. C. S. Savage, of Hannibal.

33. The Committee on Centers of Population presented its report, which was read and adopted.

REPORT OF COMMITTEE ON CENTERS OF POPULATION.

Your committee to whom was referred that part of the report of the executive board relating to "Centers of Population" beg leave to report as follows :

We most heartily and with all possible emphasis, endorse the action of the board in establishing and fostering churches in the centers of population.

From these centers radiate commercial, social and moral influences which extend far beyond their corporate limits, and which leave their impress for good or evil upon every phase of our civilization. We believe that loyalty to our Master demands of us our best endeavors to make these centers of population the centers of Christian influence. The success attending the efforts of the executive board in this direction is an ample vindication of its policy, and we earnestly hope that the enlarged views and liberal contributions of our people will enable them in the future to vigorously prosecute this feature of our mission work.

B. G. TUTT, *Chairman.*

34. The following brethren discussed its merits : C. S. Savage, W. H. Williams, I. T. Tichenor, D. J. Hancock, J. M. Bent, A. C. Rafferty, S. H. Ford, George Hunt, L. B. Woolfolk, J. P. Green and A. W. Chambliss, V. T. Settle, W. A. Nelson.

35. After which the Association adjourned. Prayer by Rev. T. M. S. Kenney, of Hamilton.

WEDNESDAY EVENING,

OCTOBER, 22D, 7. P. M.

36. The Moderator called the body to order. Prayer by Rev. A. E. Rogers, of Vermont, Cooper county.

37. This being the second Semi-Centennial service, Rev. W. Pope Yeaman preached a sermon on "The Spirit and Scope of State Missions." Text, Acts 1:8 "Ye shall be wit-

nesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth."

A collection for State Mission work was made, amounting in cash and pledges to about \$1400.00.

38. The Association then adjourned. Prayer by Rev. L. B. Woolfolk, of Nevada City.

THURSDAY,

OCTOBER 23D, 9 A. M.

39. At the appointed hour the Association convened and prayer was offered by Rev. M. J. Breaker, of Fayette.

40. The Chairman of the Committee on Foreign Population read his report, which was adopted.

REPORT ON FOREIGN POPULATION.

Of the 2,168,380 inhabitants of Missouri, 211,578 are foreign-born. The foreign-born persons with their children who speak a foreign language perhaps number not less than 400,000. The children very naturally speak our language, but they cling to the religion of their fathers, or grow up irreligious. It should be our object to lead these people; others through them lead their children to Christ.

There are 106,800 native born Germans in our state and 3,144 Swedes. These figures are from the census of 1880. No doubt they are far short of the present number. A Swedish brother thinks there are at least 1,500 Scandinavians in Missouri, not less than 4,000 in and around Kansas City.

While the other foreigners deserve our sympathy and aid, the Germans and Scandinavians especially demand our brotherly help. There are more of these people among us, and work among them is more promising. They are calling to us loudly for our aid right now.

These foreigners have settled in our cities, towns and counties. We meet them in all parts of the state and in all departments of life. But let us specially look at the foreign population of some of our principal towns:

Moberly	750
Jefferson City.....	868
Sedalia	1,119
St. Charles.....	1,179
Hannibal.....	1,265
St. Joseph.....	5,656
Kansas City.....	9,001
St. Louis.....	105,013

These statistics are too small for the present time but they plainly indicate where we should commence work among the foreigners. Not all these are Germans and Scandinavians, but the figures are not too high, perhaps, for these two nationalities at the present time.

The work among the Scandinavians is urgent and very promising. There are six churches in the state, one in Kansas City, one in Hickory county, one at Mountain Grove, Wright county; one at Swedeburg, Pulaski county; one in Springfield, one at Verona, Lawrence county. The total membership is 150. These churches are making heroic efforts to build houses of worship and sustain the preaching of the gospel. God has blest Sweden for the past few years with gracious revivals of religion, and many of the Swedes who come to Missouri are Baptists. We have aided the church in Kansas City some and last year they received \$200. If we could aid these churches for two or three years, even with a small amount, they would doubtless become strong, able to support themselves and carry the gospel to their own people. We call special attention to this work. This is the time to aid them. Now a little will go a long way. A dollar expended in this work will go further than in any other work in the state. It would be economizing to aid them now.

The Germans have large claims on us. Our missionaries in Germany are doing good work, so that many of our German immigrants are Baptists. But these brethren cannot speak our language and most of them will never be able to do so. A little knowledge of English, enough for purposes of trade, is not sufficient for understanding preaching. These people must have the gospel preached to them in their own tongue, else most of them will never hear it intelligently. There are no German churches in our cities except in St. Louis, and only one there, and that one is not self-supporting. St. Louis demands special attention at this time. The church is weak and not able to support the pastor. We have been aiding them for several years. Last year we gave them \$200. If we would not lose all we have done in the last few years we must give them prompt and generous aid. Think of these 105,013 native Germans in one city—175,000 German speaking people, and we only spend \$200 in their evangelization. We do not make the argument that these people should be evangelized for the good of the state, but we should carry it to them because they have it not. The Germans are peaceable, industrious, honest and tender-hearted. They are not religious in one sense of the word, but this comes from the training of the Lutheran church; and when converted they make pious, devoted Christians. We must not forget that they are foreigners, that they do not understand us and we do not understand them. It is hard for different nationalities to appreciate each other. But our German brethren—pious, self-sacrificing brethren—have proven to us that our work among them has not been in vain. A work of great magni-

tude is before us. 211,578 foreigners are standing at our doors, waiting for us to feed them with the bread of life. Many of them are crying to us for this bread. We ought to have a missionary in every one of the above named towns, and in St. Louis we ought to have a half-dozen. Instead of this we have only expended \$400 in sending them the gospel. We cannot do everything at once, but surely we can and must do more for these foreigners. It is not too much to ask that a thousand dollars be given this year to this work.

You will please bear with us while we offer a few suggestions concerning this work :

1. We think it would be well to call on our brethren for extra contributions for the work among the Germans and Scandinavians.
2. As soon as possible we should employ a German evangelist to visit the large towns and cities in our state, and preach to the Germans and constitute churches where it is possible to do so.
3. We should immediately aid the six Scandinavian churches, and render them self-supporting.
4. We should encourage the education of young Germans and Swedes for the ministry of the gospel.

There is a Scandinavian school in Chicago, and a German school of Theology in Rochester, New York. The seminary in Rochester has educated ten young Germans from our state and has thus entitled itself to our sympathy and aid.

Let us not forget that these foreigners are poor strangers among us, working hard to found homes in this the country of their adoption. They are our neighbors and fellow-citizens—would to God they were all brethren in Christ! May God help us to tell them “The Old, Old Story of Jesus and His Love.”

J. P. GREENE, *Chairman.*

41. Earnestly spoken to by F. Arberry, W. R. Rothwell, J. P. Greene, A. L. Lindholm, A. W. Chambliss, W. H. Burnham.

42. The report of Committee on Semi-Centennial Enrollment was read and adopted.

Your committee to whom was referred that section of the report appertaining to enrollment, make the following report :

Inasmuch as promises were made to those who contributed to the Mission Fund of the General Association during this semi-centennial year, that their names should be enrolled in some way so as to preserve a permanent record of such donors ; and, inasmuch as it will be exceedingly desirable for those who, fifty years from now, shall celebrate the centennial of the General Association, to have such a list, therefore we recommend that the Missionary Board be instructed to purchase a bound, substantial blank book and have the names of

all contributors appearing in the enrollment books that have been returned, transcribed into this book, and said book kept in the custody of the Board as the permanent property of the several Associations. All of which is respectfully submitted.

W. H. BURNHAM, *Chairman*.

43. The Committee on Finances reported as follows, which was adopted :

Report of special committee on section entitled "Finances," in report of Missionary Board :

The committee to which was referred the section of the report of the Missionary Board of your Association, in regard to finances, beg leave to report that, having considered such section, by reason of the blanks still remaining in the same, they are unable to express any opinion in relation to the disbursements and expenses therein referred to. And whilst the whole amount of collections for state missions from all sources during the associational year ending with this meeting cannot be definitely known until the report of your treasurer is made, still from private information obtained from that officer, your committee feel warranted in estimating that sum at \$13,000 to \$14,000, which is in excess of the collections for that object in any previous year, and sufficient to pay all liabilities incurred by the Board during the year, which we deem encouraging and a cause of congratulation to the Board, even in this semi-centennial session, in view of the many retarding facts and circumstances, so well and forcibly represented in that part of the report of your Missionary Board. Your committee deem it unnecessary to comment further upon that section of that report than to say that it approves of the suggestions of the Missionary Board therein made, and by way of emphasizing the same adopt the closing clauses of said section in regard to the chief plea to be made for contributions to state missions, and ask that it may be taken as a part of this report. Respectfully submitted.

H. C. WALLACE, *Chairman*.

44. The report of the Committee on Matters Referred was read and adopted.

Your Committee on Matters Referred to the Board by the General Association beg leave to report :

The matters referred to the Board embrace, first, the manner and order of the exercises of the semi-centennial meeting ; secondly, the election of delegates to the Southern Baptist Convention ; and, thirdly, the circular letter on semi-centennial contributions and state mission activity. We find that these several trusts were carried out by the Board promptly and in a most satisfactory manner. There

seems to be nothing concerning them calling for further discussion, and we most heartily recommend the adoption of this section of the report.

W. R. ROTHWELL, *Chairman*.

45. The Committee on *Semi-Centennial Courier* presented their report, as follows :

We fully and heartily endorse the said publication, and believe that the information imparted through that medium has inspired the entire brotherhood who have come under its influence to increased efforts in the great work of state missions. We further recommend that the future publication of said paper be left to the discretion of the Missionary Board, provided that no funds out of the treasury shall be used in its publication.

T. M. S. KENNEY, *Chairman*.

46. Discussed by T. M. S. Kenney, W. H. Burnham, W. H. Williams, H. C. Wallace, S. M. Brown, and then adopted.

Adjourned. Prayer by Rev. G. W. Hyde, of Lexington.

THURSDAY,

OCTOBER 23, 2 P. M.

47. The body was called to order and prayer was offered by Rev. J. F. Kemper, of Louisiana.

48. On motion, 10 A. M., Friday, was appointed for the Foreign Mission report.

49. The Committee on the Sunday School report of the Missionary Board reported, and it was adopted after discussion.

Your committee to whom was referred that part of the Missionary Board's report relating to Sunday School missionary work, would recommend that this Association endorse the action of the Board in accepting from the Sunday School Board the responsibility tendered them, and also the action of said Board in appointing a state superintendent of Sunday School work, and advise that hereafter this work be continued under the care and direction of the Missionary Board. We recommend that this Association make earnest effort to keep an efficient Sunday School missionary in the field all his time, who shall labor in co-operation with your missionaries, and under the direction of the Missionary Board; and that special effort be made by all our missionaries, and especially by the Sunday School missionary, to bring all our churches and Sunday

Schools into active co-operation with the Sunday School work of the Association. We also recommend the creation of a colportage fund, out of which our missionaries may be supplied with suitable denominational and other religious literature for sale and gratuitous distribution. Respectfully submitted by the committee.

W. A. NELSON, *Chairman.*

50. Addresses on this subject were made by W. J. Patrick, M. J. Breaker, N. J. Smith, L. B. Ely, N. R. Pittman, J. J. Felts, W. H. Williams, J. B. Hardwicke, S. Peterson.

51. The Report of the Standing Committee on Domestic Missions was presented.

REPORT ON DOMESTIC MISSIONS.

City and county missions among Baptists are promoted by city and county organizations, while district and state missions are promoted by local and general associations. These are all domestic missions, but not in the sense of this report. Just as there are destitute points in cities which the city organizations cannot reach, and therefore we have county and district associations; and just as there are destitute points which cannot be reached by these district organizations, and therefore we have general associations and state conventions; just so there are many points and classes in many states and territories which state organizations cannot reach. Therefore the work of the American Baptist Home Mission Society in the west, north, east and south, among the foreign, unconverted Americans, Indians and negroes is most needed and important. And so also is the work of the Southern Baptist Convention among the people of the south and among the Indians in their territory.

And among the many special reasons which might be mentioned in behalf of this domestic mission work, is the fact that our country is fast becoming a land of large cities. These cities must have the gospel, and the district and state organizations cannot give it; the two general organizations must give it. Among these cities none bears a more important relation to the interests of the whole mighty Mississippi than New Orleans, which city, therefore, we commend to the prayers and earnest interest of all our brethren.

This great cause of domestic missions is not so dear to Missouri Baptists as it ought to be. Though either organization, northern or southern, has spent more money in Missouri than it has ever received here, yet our contributions to them are very small. Last year we paid to the Atlanta board less than \$300, and in similarly small pro-

portions to the New York society. If the representatives of these bodies were to canvass our churches more thoroughly, our active interest in this most important department of the Lord's work would be increased.

M. J. BREAKER, *Chairman*.

52. The Association was addressed on this subject by M. J. Breaker, of Fayette, and I. T. Tichenor, of Alabama, after which it was adopted.

53. Adjourned. Prayer by Rev. G. L. Black, of Liberty.

THURSDAY,

OCTOBER 23, 7 P. M.

54. The Association met, and after prayer by Rev. S. H. Pollard, Rev. J. T. Williams, of Paris, delivered the semi-centennial discourse on "The Origin and Progress of the Missouri Baptist General Association." Rev. S. H. Ford, of St. Louis, presented the semi-centennial address on the "Changes of Fifty Years."

55. Adjourned. Benediction by Rev. B. G. Tutt, of Liberty.

FRIDAY,

OCTOBER 24TH, 9 A. M.

56. The Moderator called the Association to order and prayer was offered by Rev. A. F. Pearson, of Salisbury.

57. The Committee on Nominations offered the following report, which was adopted :

REPORT ON NOMINATIONS.

Your Committee hereby recommend and unanimously nominate for the Missionary Board, the ensuing year, the brethren composing the present Board, viz.: W. Pope Yeaman, J. M. Gordon, L. B. Ely, Frank Ely, C. H. Hardin, T. M. James, J. P. Green, J. C. Armstrong, W. J. Patrick, A. C. Avery, J. A. Guthrie, A. F. Fleet, E. W. Stephens, J. T. Williams, W. F. Elliott, D. J. Hancock, W. Harris, J. Reid, J. C. Maple.

We believe that the work of this body could not be committed to better, wiser or safer hands.

For Curators of Stephens College.—B. G. Tutt, T. H. Hickman, W. F. Williams, P. R. Ridgeley, W. J. Babb, J. M. Shock, Crawford

James, J. L. Stephens, E. W. Stephens, G. L. Black, R. W. McClelland, William Harris.

For Board of Ministerial Education.—W. F. Bahlman, A. N. Bird, J. G. Clark, J. R. Eaton, W. Harris, J. O'B. Lowry, W. P. Lewright, B. G. Manard, J. E. Roberts, W. R. Rothwell, H. M. Richardson, J. J. Stogdale, B. G. Tutt, E. W. Toler, G. L. Black.

For Trustees of William Jewell College (for 3 years).—A. C. Avery, R. E. Turner, Rochester Ford, J. W. Phillips, J. W. Wadelle, J. P. Green, W. H. Vardeman, C. H. Hardin, J. C. Maple.

To Preach the Next Introductory Sermon.—Rev. E. D. Isbell, Ashland; alternate, Rev. F. J. Leavitt, Trenton.

G. L. BLACK, *Chairman*.

58. The Standing Committee on Finance presented their report.

REPORT ON FINANCE.

The Committee on Finance and the best means of increasing the funds of the Association have had these subjects under consideration, and beg leave to make the following report :

That we have looked over many reports heretofore made to this body by like committees as ourselves, and find there is a concurrence in substance generally, in the reports, but of course with some diversity in detail. We have not been able to devise a better plan than they have recommended, and, therefore, say that the general leading thoughts of former reports cannot be improved upon by this committee, and we recommend that these leading thoughts of the system that has been so concurrently recommended and adopted by this body, together with certain expressions of this body as to the payment of pastors' salaries and collection of funds from Sunday Schools should be reduced to the form of a series of regulations, and adopted and printed as the deliberate and settled expression of this body. To this end we submit herewith a series of regulations which we ask the Association to adopt, and cause to be printed in the minutes next in order to the rules of order. We think it would be more effective than simply adopting the same matter in the form of a report. For we have a suspicion that the churches think committees' reports, although agreed to by the associations, are not intended to be specially observed, and that possibly the next Association will present something better or different, and thus the years pass without the churches responding as creditably and as liberally as they might and should. These regulations are, in substance, and much of them even in language, extracted from former reports, and we, therefore, claim them as confirmatory of the work we have done.

C. H. HARDIN, *Chairman*.

The recommendations and suggestions will be found just after the Rules of Order.

After remarks by various brethren, the report was adopted.

59. The Standing Committee on Foreign Missions reported as follows, which, after other exercises, was adopted :

REPORT ON FOREIGN MISSIONS.

The Head of the church said to His primitive disciples, "The field is the world." This being true the Missionary work is *one*. For manifest reasons, in speaking of Missions, we use the terms District, State, Home and Foreign; but in the light of the Scriptures such designations are needless if not meaningless, when we have our minds upon the conquests of Prince Immanuel.

One hundred years ago the old Northamptonshire Association of England instituted the "Concert of Prayer," which was the first organized movement in behalf of modern Foreign Missions. Soon after this the Baptist Society for Foreign Missions was organized by our English fathers. This society sent William Carey to India as its Missionary. Twenty years later the Baptists of the United States founded the Triennial Convention which adopted as its pioneer Missionary, the Rev. Adoniram Judson, whom God had given the Baptists while on his way east as a Missionary of another denomination. From that time to the present the growth of our churches has been most wonderful, both at home and abroad. *Then* the Baptists on the American Continent had a numerical strength of less than 100,000. *Now* there are not less than 29,000 churches with a membership of 2,500,000, with an army of redeemed ones abroad of nearly 100,000.

In the light of history, it may be well said that the Baptists are the pioneers in Foreign Missions. They now have missions in France, Denmark, Germany, Sweden, Italy, Burmah, China, Africa, South America and Mexico, all of which have been founded in the short space of 70 years, and in these fields we have not less than 200 Foreign Missionaries and a thousand native pastors, teachers and Bible readers. For this consecrated host of men and women a rich harvest seems just at hand; if we may judge from the present most wonderful expansion of the Mission fields. Day by day the work grows larger and the demands upon our boards are increasing almost hour by hour. The Southern Board is just now sending forth 15 new Missionaries, and will need 10 more before the close of the year. The Missionary Union has also increased its responsibilities by adopting the English Mission on the Congo in Western Africa. God seems now manifestly laying upon the Baptists the largest demands, and opening up to them the brightest and most promising prospects.

Your Committee call special attention to two facts :

1st. Of the money given by American societies to Foreign Missions the Baptists give only *one sixth*, while such has been God's approval of and blessing upon our missions that Baptist converts in foreign lands outnumber the converts of all other denominations combined.

2nd. The present uprising of Christian women in behalf of Foreign Missions is the dawn of a new era in the work of our churches abroad. Shall we encourage our sisters who now are coming forward so nobly and offer their services in helping to promote the spread of the gospel in the earth? Where at all possible, we urge the formation of Womans' Missionary Societies in all our churches.

One other fact cannot be overlooked. It is this : the Board at Richmond, of which Rev. R. S. Duncan is the vice-president, asks of Missouri Baptists to contribute to its work this year the sum of \$8,000 that it may be able to raise from its entire field \$100,000, the sum needed to meet the present urgent demands upon it. Can we not and shall we not raise our part of the sum needed? It ought to be made a matter of conscience with every one.

Your committee note with great pleasure the presence, at our meeting, of the Rev. W. J. David, Missionary to Africa, of the Southern Baptist Convention, but now on a brief visit to this country ; and of Rev. F. M. Myers and wife, recent appointments of the Board of the same body, now on their way to Old Mexico.

The most favorable opportunities are now afforded the Baptists for occupying the world for Christ. Shall there not be a doubling of our diligence to this end?

W. A. NELSON, *Chairman*.

60. Pending the adoption of this report, the Association went into a committee of the whole on Foreign Missions, Rev. W. Harris, of St. Louis, in the chair. Prayer by Rev. H. M. Richardson, of Maryville.

61. The report of the Missouri Baptist Women's Foreign Missionary Board was read by Mrs. H. T. Baird, the secretary.

REPORT OF MISSOURI BAPTIST WOMEN'S FOREIGN MISSIONARY BOARD.

To the General Association of Missouri Baptists :—

DEAR BRETHREN : Another year of time has gathered itself into the fold of eternity, and again the Missouri Baptist Womens' Foreign Missionary Board, with joy unfeigned, announce that under God their glorious work speeds on. Since the last annual meeting of the

General Association, new societies have been formed and \$1,963 collected. This amount has exceeded our highest expectations, as over the entire state during the year an unusual effort has been put forth for State Missions. It is the realization of this fact that broadens and deepens our thankfulness to our blessed Lord that the earnest workers of our Board have not appealed in vain to a generous brotherhood. God loves and blesses a cheerful giver.

Our success this year is largely attributable to the assistance of pastors. Our woman's work has found a warm place in many of their hearts and they have organized societies and urged their congregations to Christian liberality. Will not other of our pastors do likewise? What a grand work united action would surely accomplish—grand in its benefits to those who now sit in darkness, grand in its glorification of Him who is the light of the world.

MISS YOUNG.—With thankful hearts we communicate that Miss Young is progressing in her glorious work. We feel proud to say she will be one of the grandest Missionaries in the foreign field. We pray she may be left long to work in her Master's vineyard, and that through the dark hours of trial she is now passing she may be sustained by her Heavenly Father. We have taken her to our hearts in sorrow and in joy, our prayers shall ever be with her.

Permit us here at our half-century milestone to pay a brief tribute to a sainted sister who has long since passed to her reward, Sister Thornton. While words of memory are thickly falling around us for her brethren who labored with her in the past, let us drop one thought to the memory of Sister Thornton, the mother of our beloved president. Liberty church and William Jewell College were nurtured by her prayers and watered by her tears. Many lessons of love and duty fell from her lips, and the story of her conversion showed that she had been with the Lord.

The impress of that sainted mother's lesson was left upon her daughter, Sister O. P. Moss, the outgrowth of which has been a character sublimely beautiful in its constant, unswerving devotion to the cause of Christ and the eternal interest of undying spirits. From the incipiency of this movement, has she led the vanguard, battling as only a soldier can who knows the justness of the cause. The glorious hope of other days has given place to the glad fruition of the present. One by one has she gathered around her and her work, a noble band of sisters, whose inspiration to labor comes largely from the life she has led. And, though to-day we know her weak in body, yet in spirit we find her faltering not. That she may be long spared to us is the prayer of all true Christian men, while all true Christian women respond amen and amen.

THE SEMI-CENTENNIAL YEAR.—Fifty years of christian labor has greatly advanced the Master's cause, and yet to-day we stand only

upon the threshold of His work in our state. O that we were all impressed with the fact that our opportunity is the measure of our responsibility, and that the work begun by others by us must be continued; for many who labored in this Association, during the incipency of its work for the advancement of the Redeemer's kingdom, have dropped anchor into the sea of eternal rest. They are gone, but have left "lights burning along the shore" that may guide you in your deliberations. They are dear to us, and we would join you in adding a word to their memories.

"These were holy ones who lived
In the long bygone years,
Who for a crown of glory strove,
Through trials, toils and tears.

Living, they lived the life of faith,
In Christ, the son of God;
Dying, they triumphed over death,
In their Redeemer's blood.

To-day, we hold their memories dear,
They must not be forgot;
We feel indeed that they are near,
Although we see them not."

May the hour soon come when the whole world shall be the mercy-seat of God, the heritage of Christ, the possession of the spirit, is our prayer.

MRS. H. T. BAIRD, *Secretary*.

MRS. O. P. MOSS, *President*.

Song by Rev. S. M. Brown, Our Mission. Address by Rev. F. M. Myers, appointed by Southern Board to Mexico. A solo was sung by Miss Itonia Baird of Hardin College. Address by Miss Miller, of the Missionary Union, from Burmah.

Rev. W. J. David, returned Missionary from Africa, addressed the meeting on Africa.

Miss Mollie Holman, of Boonville, favored the audience with a solo. A collection for Foreign Missions was taken amounting to \$234.40.

The Committee of the whole rose and the Association convened.

62. Adjourned. Prayer by Rev. J. C. Armstrong, of Mexico.

FRIDAY,

OCTOBER 24, 2 P. M.

63. The Association convened and prayer was offered by Rev. H. Talbird, of Lexington.

64. The ministerial board presented their report.

REPORT OF THE BOARD OF MINISTERIAL EDUCATION.

To the Missouri Baptist General Association:

Your Board of Ministerial Education beg leave to make the following annual report :

I.

The Work Done.

The total amount expended by the boarding club during the year was \$3,287.76, making average cost of board per day about 23½ cents.

The board has expended in the interests of ministerial students \$1176.09. The amounts received were as follows: From interest \$538.66; from Butler fund \$200.00, from collections \$329.37.

There were in attendance during the past year thirty-two ministerial students and the year was characterized by earnest, honest, manly effort on their part to make the most of their opportunities. At present there are thirty-six ministerial students in the college and others are expected before the close of the session.

Bro. G. L. Black entered the field as financial agent of the board January 1st, 1884. In the midst of many discouragements he has prosecuted the work with his accustomed energy and prudence, and reports as follows: Sermons preached 112, addresses on ministerial education 60; Sunday school addresses 36; cash collected \$1,063.74; pledges on new life memberships \$825.00. In addition to the above Bethel Association pledges \$150.00 for the support of Brother Beauchamp during the present collegiate year. Wherever I have gone the churches have readily and heartily agreed to take an annual collection for our work.

II.

The Work to be Done.

While we thank God for what we have been able to do in the way of assisting the young men who have come to us, we are painfully conscious of the fact that a tithe of the work has not been done which might have been, if the means had been at our disposal.

It is estimated that one hundred young men in the Baptist churches in Missouri are ready and anxious to enter upon the work of preparing to preach the gospel.

They lack that mental training which will make them acceptable and efficient leaders, and a large majority of them are without the means necessary for their support while preparing for their life work.

The work to be done is no less than that of finding everyone of these young brethren, and as far as their necessities may require, helping them to prepare for the glorious work to which God has called them.

The Lord of the harvest does not call more laborers than are needed. One hundred earnest, well-trained preachers could find a place within the next year in our rapidly growing commonwealth if our churches were alive to the responsibilities resting upon them.

The work of ministerial education is second to none claiming the attention of the General Association, not even the work of State Missions.

Article second of our constitution, which constitutes the main artery through which flow our denominational activities, puts the work of ministerial education in organic connection with this body. It says, "The object of this Association shall be to promote the preaching of the gospel and the spread of divine truth in this state."

The time has come when it is simply impossible to carry out the objects for which we are organized without an educated ministry. Steady, well-sustained denominational prosperity depends upon earnest, consecrated Missionaries on the one hand and intelligent, well-trained pastors on the other.

The centers of influence being opened up to us by the efficient and self-sacrificing labors of the Missionaries of the State Board must be held by pastors who are competent to instruct and lead the people. It seems almost a useless expenditure of men and money to lay hold of these centers of influence only to see them pass from our control for want of suitable men to prosecute the work.

The pioneer work of the Baptists of Missouri is well nigh done. The time has come for us to permanently occupy the ground which we hold.

Our financial secretary has done a good work in placing before such of our churches and Associations, as he has been able to visit, the great importance of the work and the wants of the Board. His plans have been fully endorsed by the Board and we again commend him and the good cause he represents to the Christian sympathy and enlarged contributions of the Baptists of Missouri.

B. G. TUTT, *Secretary of Board.*

65. Report of the Treasurer of the Board of Ministerial Education.

ASSETS OCTOBER 5, 1884.

Cash notes secured by real estate.....	\$ 4,203 86
Note of the Board of Trustees of William Jewell College for building fund.....	861 63
Land in Franklin county, donated by W. P. Lewright....	500 00
Old endowment notes regarded as worthless.....	7,191 23
	<hr/>
	\$12,756 72

CURRENT RECEIPTS AND EXPENDITURES.

To balance on annual settlement, Oct. 3, 1884.....	\$ 523 51
To cash from interest.....	538 66
To interest of Butler Fund.....	200 00
To contributions of churches and individuals.....	329 37
	<hr/>
	\$1,391 54
	PER CONTRA.
	CR.
By cash paid ministerial students per order of Board.....	\$1,031 40
“ Paid for repairs of rooms and furniture for same..	99 90
“ Other expenses.....	44 79
	<hr/>
	\$1,176 09

Balance in hands of Treasurer.....	\$ 415 45
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W. R. ROTHWELL, *Treasurer*.

66. Addresses on this report were made by B. G. Tutt, G. L. Black, J. D. Biggs, J. R. Eaton, J. B. Hardwicke, J. A. Guthrie, J. M. P. Martin, S. M. Brown. A collection, of \$1250.00, in life-memberships and cash, was raised for the ministerial board.

67. Ordered that the report of trustees of William Jewell College be made the order of the day at 10 A. M. on Saturday, and the report on school and colleges at 2 P. M.

68. Adjourned. Prayer by Prof. J. F. Lanneau, of Lexington.

FRIDAY,

OCTOBER 24, 7 P. M.

69. Called to order by moderator. Prayer by Rev. T. W. Barrett, of Columbia.

70. An address on Educational Institutions was made by Rev. J. C. Armstrong, of Mexico.

71. Rev. W. R. Rothwell, of Liberty, delivered the address on ministerial education.

72. Our Jubilee Offering, a Semi-Centennial poem, was read by the author, Mrs. E. Dodge.

73. Adjourned. Prayer by Rev. J. D. Biggs, of Louisiana.

SATURDAY,

OCTOBER 25, 9. A. M.

74. After the convening of the Association, prayer was offered by Rev. G. W. Hatcher, of Carrollton.

75. Rev. B. G. Tutt read the report on religious publications, which was as follows :

REPORT ON RELIGIOUS LITERATURE.

Your committee consider it of vital importance that Baptists have and circulate a positively *religious* and *denominational* literature. All that is negative and doubtful in these two respects should be eliminated from denominational approval and circulation. General news—news of political and commercial nature—is the province of the *secular* press and papers. To state and defend our peculiar views of God's word; to separate truth from falsehood; to expose the deformity of error; to "open up the Scriptures" to those who are dependent upon others for the truth; to strengthen the weak in Baptist faith and practice; to stimulate the dormant and listless minds of our own membership in all that pertains to practical piety at home, and enlarging usefulness abroad; to bring the work and workers together; to "lift up the eyes" to see the fields white to the harvest; to sound the trumpet all along the hostile line, speaking out on all the gospel speaks on—Sunday schools, Missionary enterprises, Ministerial education—in short, all that belongs to the work of the Lord as committed to us. A literature thus broad, and at the same time deep, clear and strong, is a great auxiliary to the public proclamation of the gospel. It is also the opinion of your committee that every Baptist is bound to support such a means of advancing truth. We are of opinion also that the *Central Baptist*, the American Bap-

tist Publication Society and *Ford's Repository* should be more largely patronized ; but above all these we place the Word of God, that is able to make wise unto salvation, and would earnestly recommend a closer study of the Holy Scriptures by both pastors and people.

B. G. TUTT, *Chairman*.

76. The Report on Colportage was read and adopted.

REPORT ON COLPORTAGE.

The committee on Colportage beg leave to report that they know of no Colportage work done by this Association during the past year, and they do not deem it proper to report on that with which this body has no connection. They believe, however, that there is great need of this work in many parts of the state, and through it much good may be done in scattering seeds of gospel truth where there is no regular preaching, and in informing our members and the people generally, as to our distinctive principles. Believing that this work should be undertaken by the Association, we recommend that the Missionary Board be instructed to include Colportage in the Sunday School work.

J. F. KEMPER, *Chairman*.

77. The Report of Board of Trustees of William Jewell College was presented and read, and after discussion by W. R. Rothwell, L. B. Ely, S. H. Ford, A. L. Holman, J. G. Clark, C. N. Wester, was adopted :

REPORT OF TRUSTEES OF WILLIAM JEWELL COLLEGE.

To the Missouri Baptist General Association in session at Marshall, Saline county, Mo., Oct. 24, A. D., 1884. We have approved the following and submit it as our Annual Report to this body :

At the opening of last session two things somewhat embarrassed us, causing serious apprehensions as to the success of the session. One of these things was the low state of Dr. Rothwell's health ; the other the change in the chairmanship of the faculty ; a man being placed in that position who had not been tried in that capacity. But with regard to the first, it pleased our Heavenly Father to restore Dr. Rothwell to better health than he had enjoyed for years before, so that he perhaps never did a better year's work.

And as to the second, Dr. J. G. Clarke has performed the duties of chairman of the faculty to the entire satisfaction of all concerned.

The students of last session were, in the main, orderly and studious. The professors never evinced greater energy in their work, and the results were creditable to both professors and students and highly gratifying to the Board of Trustees.

During the vacation the Board of Ministerial Education thoroughly renovated the dormitories in the college building, putting them in a comfortable and healthy condition and giving them a neat and cheerful appearance. The committee on repairs, appointed by the Board of Trustees, also made sundry repairs. A room was fitted up for the professor of English, the windows and doors of the entire building overhauled, the sash rehung, and glass put in where needed ; some of the recitation rooms were whitened, and sealed overhead where plastering had fallen off. The old steps from the front gate to the college building were removed and new ones supplied ; a new fence erected on the north detaching the campus from the premises of Mr. Cockerell and the old cemetery, and such repairs as were needed to Ely Hall.

At the commencement meeting of the Board of Trustees it was deemed advisable, as the reports of the treasurer and financial agent showed that our means would justify it, to fill the chair of English. Prof. A. J. Emerson was accordingly promoted to that position, and Prof. R. P. Rider chosen as principal of the Preparatory Department. The course of study in the Preparatory Department was enlarged, and so changed as to include instruction in all branches taught in the Normal Schools of the country as a training for those who may desire to fit themselves for teaching. These gentlemen are both giving entire satisfaction in their respective departments.

The number of students entered this session up to date is 125. Of these 64 are *new* students, and 60 are students of last year. The number of ministerial students is 36, or 4 more than the whole number in attendance last year, sons of ministers. The number of new students this session is greater than it has ever been since the re-opening of the college at the close of the war. The students, as a rule, are well at work. No disorder and so far no sickness.

The Boarding club is in successful operation. Board during the month of September cost 21 cents per day. At this rate, a student can attend during a session at a cost of \$140 for all expenses, except for travel and clothing. It would doubtless increase the attendance of students if cheap boarding could be provided for a greater number than can now be accommodated.

The reports of the treasurer and financial agent will show that the financial condition of the college is better than it was ever before reported. In fact the institution is now established beyond peradventure. that is, on its present basis of work. But with the growing demands for higher christian education. its present capacity cannot meet the demands which the future will inevitably make upon it. We therefore urge upon the consideration of our people throughout the state, the necessity of constantly enlarging the endowment and increasing its patronage.

J. B. WORNALL, *President.*

G. L. BLACK, *Secretary.*

78. Rev. W. Pope Yeaman presented the Report of Board of Curators of Stephens College, Columbia.

REPORT OF CURATORS OF STEPHENS COLLEGE.

Your Board of Curators for Stephens College would respectfully report that the last year of the College, the first of President Barrett's administration, was in all respects satisfactory to the Curators and to the patrons of the school. As was expected by the Board when the call was made, Mr. Barrett has taken high rank in Columbia as an educator, a business man and a Christian gentleman.

We are happy to report that the school for the present collegiate year opened with increased prosperity and promise, and the work of the school is progressing satisfactorily, the health of the pupils is good and the moral bearing of all is excellent. There is an enrollment of 110 pupils; 40 boarders and 80 in the music department.

President Barrett is aided by an able and devoted faculty. The primary department is presided over by Mrs. T. W. Barrett, the wife of the president, and the intermediate by Mrs. Adele C. Donnohue. The collegiate department, with the president at the head, is represented and conducted by able and experienced teachers.

The art department, with schools of music, painting, embroidery, elocution and book keeping, is organized with a professor for each school, and the work of each is praiseworthy.

The Curators have at considerable expense repaired and improved the grounds and buildings during the last vacation, so that the College appointments are more attractive, comfortable and healthful than ever before.

The endowment houses and lots, sixteen in number, are all in excellent repair, and all rented at remunerative rentals.

A new chapel building is much needed, and the Curators are hopeful that this improvement will be made at no distant day, and the present chapel changed into an art-room.

We are pleased to report that Stephens College, the foster child of the General Association, is growing in the confidence and approval of the people throughout the state, and we still hold fast the hope that the future has in store a munificent endowment for this denominational institution, which, by reason of its history and local advantages, can be made an unspeakable blessing to the generations. Respectfully submitted.

W. POPE YEAMAN, *Pres't. Board of Curators.*

E. W. STEPHENS, *Secretary.*

Discussed by W. Pope Yeaman, E. D. Isbell, T. W. Barrett and then adopted.

79. At this juncture Rev. S. H. Ford offered a resolution expressing a deep sense of gratitude for the many blessings of the past, and that a prayer be offered for more consecration and earnest devotion under the guiding hand of the Master in the future.

After singing "Praise God from whom all blessings flow," Rev. W. M. Bell led in an earnest prayer.

80. The Association then adjourned. Dismissed by Rev. H. M. Richardson, of Maryville.

SATURDAY,

OCTOBER, 25, 2 P. M.

81. The body was called to order and prayer was offered by Bro. N. J. Smith, of Kansas City.

82. The report of the standing committee on Co-operation was presented, and after discussion by G. W. Hyde and I. T. Tichenor, it was adopted.

REPORT ON CO-OPERATION.

Your Committee on Co-Operation is profoundly impressed with the magnitude and importance of the duty with which it is charged. To thoroughly arouse our people to the *necessity* and then to induce them to adopt some regular, systematic *plan* of benevolence, and to *work accordingly*, would be a blessed consummation and surely inaugurate the golden era of the churches' history.

Your Committee would congratulate the General Association upon the fact that yearly an increasing number of District Associations and churches are co-operating with it in its effort to evangelize the entire state. And yet it is painfully and lamentably true that so large a proportion of our churches have no habit of contributing stately to the Lord's cause.

An army without organization would be a mob. A government without organization would be anarchy. And it is evident that no railroad or banking or any other great corporation could be successfully conducted without system. How thoroughly the great political parties of the country are organized! Can we not learn a lesson here? But how truly did the Master say: "The children of this world are wiser in their generation than the children of light."

Our denomination in the state reminds one of a sleeping giant. Aroused to normal christian activity we would be competent to do mighty deeds—yea, to have the gospel preached in every nook and corner of this state, and to send its blessed tidings to the peoples

beyond. We have the numbers, the influence, the wealth. But as it is, hundreds of places are destitute of the gospel, and the people are dying eternally for lack of the bread of life.

Your Committee, therefore, recommend :

1. That while inviting the co-operation and aid of our District Associations, we most cordially unite with them in supplying the destitution in their midst. The District Boards could recommend their missionaries, and the General Association could unite with them in their support.

2. That all our pastors study the matter of organizing our churches for effective work, and that they earnestly insist upon all the churches adopting and practicing some systematic plan of benevolence. Occasional and spasmodic appeals will never develop the liberality of our churches.

3. That our State Mission Board make an earnest effort to put itself in correspondence with every church in the state, asking that a competent committee be appointed to canvass the church in the interest of State Missions, the duty of said committee being to ask every member of the church for a contribution to this work.

A thorough organization would contemplate, of course, the appointment of at least four committees to work for four prominent prominent denominational objects during the year. A public collection might supplement the work of these committees.

But your Committee would earnestly insist upon *organization*. A defective system thoroughly worked is better than no system at all. Let every church choose its own methods. But let us thoroughly organize for work. This is the crying need of the times. This is the great necessity of the hour.

To do this would (1) develop the life and strength of the churches. (2) It would fill the Lord's treasury and hush the constant cry for more money. (3) It would save an immense amount of expense and much unnecessary wear and tear. (4) It would cause the gospel message to be published not only throughout this state but throughout the world.

But it will take wisdom, time and patience to accomplish these results. May the Lord grant unto us His spirit and grace that we may do His will and be instrumental in extending His Kingdom in the earth.

G. W. HYDE, *Chairman*.

84. The report of the Standing Committee on Schools and Colleges was read by the Chairman.

REPORT ON SCHOOLS AND COLLEGES.

From published catalogues and by means of direct inquiry, your Committee are able to furnish the following statistics :

NAME AND LOCATION OF INSTITUTION.	VALUE OF PROPERTY.	PRODUCTIVE ENDOWMENT.	NUMBER OF TEACHERS.	NUMBER OF STUDENTS.	NUMBER OF CONVERSIONS	NUMBER OF CHRISTIAN STUDENTS.	NAME OF PRESIDENT.
William Jewell College, Liberty.....	\$75,000 00	\$125,000 00	6	150	15	81	Prof. J. G. Clark.
Stephens College, Columbia.....	30,000 00	20,000 00	9	112	8	50	Rev. T. W. Barrett.
Baptist Female College, Lexington.....	25,000 00	.....	10	122	.....	.....	Prof. J. F. Lanneau.
Hardin College, Mexico.....	75,000 00	40,000 00	11	151	.....	90	Mrs. H. T. Baird.
LaGrange College, LaGrange.....	30,000 00	.....	7	115	19	81	Rev. J. F. Cook.
Southwest Baptist College, Bolivar.....	27,000 00	.....	9	236	10	.....	Prof. J. R. Maupin.
Grand River College, Edinburg.....	10,000 00	325 00	5	92	16	45	Prof. Hornberger.
McCune College, Louisiana.....	20,000 00	.....	9	137	.....	.....	Prof. A. Slaughter.
Pierce City College, Pierce City.....	20,000 00	.....	6	114	.....	.....	Prof. W. A. Wilson.
Mayfield Smith Academy, Marble Hill..	4,000 00	.....	2	29	.....	14	Prof. D. W. Graves.
Total.....	\$316,000 00	\$185.325 00	74	1258	68	361	

Your Committee respectfully call attention to some peculiarly gratifying features of this department of our work as exhibited in these statistics. In the beginning of the fifty years now closing we did not have one Baptist school in this state. We are glad, on this occasion, to report so large a number of institutions, whose location, in different sections of the state, in the midst of dense and growing populations, gives promise of constantly extending influence and usefulness.

The aggregate possessions of these schools being, in round numbers, five hundred thousand dollars, afford satisfactory evidence of the enlightened views and large-hearted liberality of the masses of our people with regard to the matter of a higher education, *which shall be Christian*. These amounts were not contributed in large sums by millionaires, but chiefly in smaller sums by large numbers of merely thrifty people.

The number of students in attendance during the past year shows that these institutions have a strong hold upon the confidence of the people of the state, and that there is a good degree of interest in the education of the youth. The number of conversions reported is one of the strongest proofs that a religious atmosphere pervades these halls of learning, and is a good argument in favor of patronizing our denominational schools, where Christian influences are in the ascendancy.

Our educational enterprises have encountered many difficulties—have passed through many trying periods to reach their present position of usefulness; but they have been and are doing a good work. They have qualified and sent forth from their walls large numbers of young men to take leading positions in the various pursuits and professions of life. Many of our best preachers, at home and abroad, have received all or the largest part of their training in our own schools, while the energies of our consecrated sisterhood are to-day being developed and directed by Godly women who were fitted for this grand work by the influences of the college home and the college training. Your committee can therefore speak in the highest terms of the efficiency of our *Schools and Colleges*, while we heartily commend them to the patronage of our brethren, and to the co-operation of our churches in any reasonable effort to increase their usefulness by enlarged endowment.

W. R. PAINTER, *Chairman*.

After remarks by W. R. Painter, J. F. Cook, C. H. Hardin, E. W. Stephens and W. A. Wilson, the report was adopted.

85. The Association proceeded to select the place for the next annual meeting in 1885. Rev. J. B. Hardwick presented and advocated Carthage, Jasper county, as willing and able to entertain the body, while Rev. F. Menefee spoke warmly in favor of the invitation extended by the church at Clinton, Henry county. Carthage was selected as the place for the next meeting.

86. A cane, made of wood from the old Bethel church, Cape Girardeau county, the gift of Rev. W. H. Williams, of St. Louis, was presented to Rev. J. C. Maple, pastor of the Marshall church, by Rev. W. Pope Yeaman.

87. The standing committee on obituaries read their report.

REPORT ON OBITUARIES.

Rev. John T. Ford died in Cape Girardeau county, November 27, 1883. He was born in Western Virginia, but moved, in early life, to Cape Girardeau county, Missouri, and united with the Baptist church. Through the influence of Rev. James Reid, he entered the ministry, and though not an educated man, he became a faithful and successful preacher, and many were added to the church, one of whom, Rev. W. McDonough, is now in the ministry. He died resigned and patient.

Rev. Joseph W. Vaughn was born in St. Louis county December 2, 1832, and died January 2, 1884. He moved to Gasconade county when quite young, where he was married, and united with the New Salem Baptist church. In 1870, he was ordained, and continued through heat and cold to warn sinners of a judgment to come. After an illness of eighteen months he died in the triumphs of faith, desiring to be with Jesus. For fourteen years he had made the Bible his study, and in the dark hour he found comfort in its precious promises.

Rev. William R. Combs died in Butler county July 18, 1884. He was born in Philadelphia, Pennsylvania, March 18, 1814, and was converted and baptized at the age of fifteen. He was educated at Georgetown College, Kentucky. He preached for more than fifty years, during which time hundreds were led by him to Christ, among whom was Rev. W. Pope Yeaman, of Missouri. He spent the last eighteen years of his life in Butler county, where he did much lasting good.

Rev. H. F. Tong died during the present year. He attended the Mayfield Smith Academy for two sessions in 1879 and 1880. Since that time he was actively engaged in Christian work and labored

for some time as a Colporteur in St. Francois Association. He was a man of a sweet and consecrated spirit, and very efficient in the Master's service.

Deacon W. L. Watkins died early in 1884, at about seventy-six years of age. He was baptized by Rev. Robert James, and was one of the constituent members of Mt. Vernon church, Clay county. He came to this state from Kentucky at an early date. He acquired considerable means and was a liberal contributor to various benevolent enterprises. He supported William Jewell College with his benefactions, and for many years was a trustee. He was a man of integrity, devotion and great influence for good.

Deacon Benjamin Holmes died in Wayne county, April 29, 1884. He was born March 2, 1820, in Wayne county, where he spent the greater portion of his life. He was sheriff for sixteen years, and represented his county in the legislature for two terms. He professed faith in Christ three years before his death and continued faithful unto the end.

Deacon Henry Forcade has, during the session of this body been called from labor to rest. He was converted under the labors of Rev. G. W. Huntley about 1869. Though past the meridian of life he entered heartily into the work of the church. First in his love and liberality to his church, he was second to none in liberality to his district and to the General Association. William Jewell College, also, had a warm place in his affections. He was a member of the Executive Board of the Northwest Association. He was a kind husband, a loving father, and a consecrated Christian. The pastor, church and denomination have sustained a heavy loss in his death.

Prof. William Sanborn was born in Lafayette county, September 2, 1849, and died May 1, 1884. He professed faith in Christ and was baptized into the fellowship of the Greenton Baptist church in 1868. He entered the Normal School at Warrensburg in 1876, graduated in 1879, and in the same year was chosen to a professorship in the school, which he held to the day of his death. He united with the Baptist church and continued a faithful and devoted worker in the church and Sabbath school to the time of his death. He studied closely God's word, as well as the text books of the school. He was a man in whom there was no guile, and he so lived that when death came he was ready.

The names of Bros. Alexander Jennings and W. A. McPhail were handed us too late for any extended notice.

C. N. WESTER, *Chairman.*

88. Adjourned. Prayer by Bro. L. B. Ely, of Carrollton.

SATURDAY,

OCTOBER 25, 7 P. M.

89. The Association met for the last time in this session. Prayer by Rev. B. E. Harl, of Fairville.

90. Rev. J. C. Maple delivered the last address of the Semi-Centennial exercises, subject, "The Moderators of the General Association."

91. The following report was presented by the chairman of the delegation appointed by this body to attend the last session of the Southern Baptist Convention at Baltimore:

The session of that body last May was the most largely attended of any in its history. There was a spirit of devotion and harmony that strengthened us in our christian lives, and a purpose of increased usefulness that made us rejoice in being co-workers in the Lord's vineyard.

There was present a large number of visitors from the Baptist societies of the north, and members and visitors seemed to vie with each other in manifestations of fraternal fellowship. In nearly every department the work of the Convention has been enlarged. With fresh vigor the Atlanta Board is striking mightily in Florida, New Orleans, the great Southwest and elsewhere. The Richmond Board is sending out many new and well-prepared missionaries. The prosperity attending their efforts in Mexico is a marvel of Divine mercy and approval.

The purchase by the Board of Trustees of the Theological Seminary at Louisville of ground so advantageously situated on which to erect the Seminary buildings, gives new strength and opens a new arena of benevolence in the great work of educating our ministers.

W. J. PATRICK, *Chairman*.

92. The Moderator announced the following standing committees:

On Schools and Colleges—F. Menefee, W. E. Chambliss, M. L. Thomas, C. L. Butts, G. Boulsher.

On Finance—G. W. Hatcher, J. W. Southworth, S. M. Brown, V. T. Little, J. D. Black.

On Co-Operation—W. M. Bell, A. E. Rogers, J. H. Pollard, W. S. Peace, T. W. Tate.

On Foreign Missions—E. D. Isbell, R. Jesse, A. C. Avery, C. N. Wester, J. R. Archer.

On Domestic Missions—J. C. Armstrong, J. B. Hardwicke, G. A. Crouch, J. A. Garnett, H. J. LaTour.

On Religious Publications—C. S. Savage, W. H. Burnham, J. G. Clark, W. Harmon, A. Machette.

On Colportage—J. D. Biggs, J. T. Williams, G. W. Hyde, L. M. Berry, J. T. Cowan.

On Obituaries—G. L. Black, J. Pearce, Dr. R. Holman, A. F. Pearson, J. B. Fuller.

93. The following resolutions were adopted :

First—That the framed copy of the Minutes of the Illinois Association of Baptists, holden at David Badgley's on the fifteenth day of September, 1815, be accepted with thanks to the donor, John W. Long, and that it be deposited in the Library of William Jewell College.

Second—That the thanks of this body are hereby tendered to Bro. Lewis E. Kline, manager of the American Baptist Publication Society's Depository, St. Louis, for the beautiful programmes of our Semi-Centennial Services presented by him, and for the valuable blank book furnished for the enrollment of the names of the Semi-Centennial Donors to State Missions.

Third—That Rev. G. W. Hyde be requested to prepare a paper on the Corresponding Secretaries and Secretaries of the General Association, for publication in the Semi-Centennial *Manual*.

Fourth—That the Missionary Board be instructed to appoint messengers to the Southern Baptist Convention at Augusta, in 1885.

Fifth—That this body meet on Wednesday before the fourth Sunday in October, 1885, at 10 o'clock A. M.

Sixth—That the following amendments to the Consitution be acted upon at the next annual meeting :

1. Strike out of the third clause of the fourth article these words, " And Sunday School Boards," and insert in lieu thereof the word, "Board."

2. Strike out the fifth clause of said article and readjust the numerals of the subsequent clauses.

Seventh—That we welcome Rev. I. T. Tichenor, Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, to the Semi-Centennial Meeting of this body, and that we invite the Board he represents to come into our state with and for its work.

Eighth—That the Missionary Board be instructed to publish, in book form, the addresses delivered and the poem read at this Semi-Centennial Meeting of the General Association ; also such part of the minutes as relate to the exercises of this Semi-Centennial Meeting, or at their discretion the entire minutes ; and also the names of the

contributors to the Semi-Centennial fund ; provided, that enough subscribers at one dollar per copy can be obtained to pay the expenses of this publication.

Ninth—That the following brethren, C. H. Hardin, L. B. Ely, J. C. Maple, W. M. Bell, J. T. Williams, and W. Pope Yeaman be a committee to consider the propriety of having the Missouri Baptist General Association incorporated, and if the committee should arrive at a favorable conclusion, they are hereby instructed to report a proper constitution for such an incorporation at the next session of this General Association.

Tenth—That the Secretary be instructed to publish and distribute 5,000 copies of the minutes of this session, and that he have \$75 for his services, and that he be authorized to draw on the Treasurer for the same.

Eleventh—That the hearty thanks of this body be extended to the brethren and sisters of the Marshall Baptist church for their hospitality and bountiful provision for the comfort of the delegates and visitors attending this General Association ; also to the members of the other denominations of Christians in the city whose kindness and Christian sympathy have been extended to us at their homes and in the use of their houses of worship, and to all other citizens who have welcomed us to their dwellings during our stay ; also to the Marshall *Daily News* for its extended reports of the proceedings of the Association ; and to the agents of the Missouri Pacific, Wabash, St. Louis & Pacific, St. Louis & San Francisco, St. Louis, Hannibal & Keokuk, Kansas City, St. Joseph & Council Bluffs, Hannibal & St. Joseph, Kansas City, Ft. Scott & Gulf and to the Chicago & Alton railways for reduced fare to delegates and visitors attending this Association.

94. The Committee on Religious Exercises made the following report of appointments for Sunday, October 26, 1884 :

BAPTIST CHURCH.

- 11 A. M. Rev. I. T. Tichenor, of Alabama.
- 7 P. M. Rev. W. Pope Yeaman, of Columbia.
- 2:30 P. M. Sunday School Mass Meeting, N. J. Smith.

OLD SCHOOL PRESBYTERIAN CHURCH.

- 11 A. M. Rev. W. R. Rothwell, of Liberty.
- 7 P. M. Rev. C. S. Savage, of Hannibal.

METHODIST EPISCOPAL CHURCH, SOUTH.

- 11 A. M. Rev. J. B. Fuller, of Sedalia.
- 7 P. M. Rev. J. T. Williams, of Paris.

CUMBERLAND PRESBYTERIAN CHURCH.

- 11 A. M. Rev. G. W. Hyde, of Lexington.
- 7 P. M. Rev. C. L. Butts, of Maryville.

METHODIST EPISCOPAL CHURCH.

11 A. M. Rev. H. M. Richardson, of Maryville.

7 P. M. Rev. H. J. LaTour, of Rockport.

MT. LEONARD CHURCH.

Rev. E. D. Isbell, of Ashland.

SLATER BAPTIST CHURCH.

Rev. J. F. Cook, of LaGrange.

J. C. MAPLE, *Chairman*.

95. The Association then adjourned, to meet with the Baptist church at Carthage, Jasper county, on Wednesday, before the fourth Sunday in October, 1885, at ten o'clock A. M. The old Hymn, "How Firm a Foundation Ye Saints of the Lord," was sung and the parting hand given, and Rev. W. M. Bell, of Miami, led in prayer for God's blessing on His people. May the record of the next semi-centennial be a thousand-fold better than that which has just passed away.

W. POPE YEAMAN, *Moderator*,
Columbia, Mo.

J. T. WILLIAMS, *Secretary*, Paris, Mo.

LIST OF ORDAINED BAPTIST MINISTERS IN MISSOURI.

N. B. Every Minister who discovers a mistake in this list is requested to send a correction to the Secretary.

Agee, M.....	Enyart	Barnett, N.....	West Plains
Aikin, T J.....	Humansville	Barber, I.....	Versailles
Ailey, S W.....	Bolivar	Barker, S M.....	Peculiar
Aikin, J P N.....	Springfield	Barrett, W C.....	Lawson
Alexander, A J.....	Phelps	Barrett, T W.....	Bolumbia
Alford, John.....	Duncan	Bartlett, M F.....	Urbana
Allee, N.....	California	Barton, A.....	Oak Grove
Allee, Wilson.....	California	Barton, M.....	Quitman
Allen, D S.....	Decaturville	Barton, H C.....	Clinton
Allen, Levi.....	McDowell	Bartlett, M F.....	Urbana
Allen, C.....	Patterson	Basket, W L.....	Rockville
Allen, J M.....	Benton	Baucum, D T.....	Republic
Anderson, J.....	Cave Spring	Baughman, L J.....	Florence
Anderson, W B.....	Fabius	Beard, S M.....	Piedmont
Anderson, J O.....	Raytown	Beauchamp, B.....	Norborne
Anderson, B.....	Crawford	Beeson, I R M.....	Milan
Anderson, J E.....	Blodgett	Beeson, H H.....	Richmond
Archer, J R.....	Graysville	Belew, W L.....	Mountain View
Armstrong, J C.....	Mexico	Belisle, W B.....	Oyer
Armstrong, W.....	Richland	Belisle, F.....	Schell City
Arnold, C F D.....	Lathrop	Bell, W M.....	Miami
Asher, J C.....	Centerville	Bell, V A.....	Doniphan
Atchley, M S.....	Lee's Summit	Bennett, W H.....	Baxter's Springs
Axton, A D.....	Coloma	Bennett, J L.....	Savannah
Ayers, H C.....	N. Springfield	Berry, G W.....	Maysville
Babb, R F.....	Columbia	Berry, L M.....	Warrensburg
Badgely, M.....	Butler	Barryman, T.....	Piedmont
Bailey, E M.....	West Union	Best, J H.....	Bolckow
Bailey, W M.....	Mountain Grove	Best, P M.....	Pleasant Hill
Baird, M V.....	Clarkton	Beswick, G P.....	Brunswick
Baird, N G.....	Cassville	Bibb, M T.....	Montgomery City
Baker, C C.....	Cassville	Bibb, M L.....	Montgomery City
Baker, A.....	Gould Farm	Bibb, W H.....	Marionville
Baker, J F.....	Farmington	Bibb, W A.....	Eolia
Baker, B.....	Columbia	Bibb, J F.....	Cotton Plant
Balcome, D T.....	Chesapeake	Biggs, J D.....	Louisiana
Baldwin, W.....	Bancroft	Bird, A N.....	Liberty
Ball, J K.....	Fairmount	Birkhead, F M.....	Winfield
Ball, J.....	Seneca	Bishop, S T.....	Warsaw
Ball, W B.....	Frazer	Bittick, O D.....	Pacific City
Bane, F P.....	Chillicothe	Black, G L.....	Liberty
Baneard, J.....	Independence	Black, J W.....	Winston
Barger, L T.....	Armstrong	Blasdel, F T.....	Little Osage
Barnes, J E.....	Licking	Blaylock, J H.....	Verona

Bolton, D C	Carrollton	Burke, M.	Stoutland
Bonham, J C	Westport	Burke, A L	Stoutland
Bolton, C	Alton	Burke, G L	Mountain Grove
Botts, G M	Bolivar	Burkit, B.	Neelyville
Boulsher, Geo.	Carrollton	Burks, S O	Richland
Bowers, D.	Versailles	Burlison, A M	Lake Springs
Bowers, L.	Racine	Burnett, W L	Lockwood
Bowen, J.	Centerville	Burnam, E.	Overton
Bowles, T R	Montgomery City	Burnes, J W	Mountain Grove
Bowman, F M	Newtonia	Burnet, J J	Lawson
Bowman, B L	Marble Hill	Burnham, W H	Fulton
Bowman, T A	Salem	Burrows, J H	Cainsville
Box, J B	Clarksburg	Burton, James	Darksville
Boyd, W W	St. Louis	Busby, W C	Hannibal
Boyd, J C	Eminence	Bush, Caleb	Cahoka
Bradley, A C	Walnut Grove	Butcher, J W	Decaturville
Bramhall, J A	Birch Tree	Butts, C L	Maryville
Brasfield, T.	Lancaster	Bybee, T J	Mexico
Brasfield, J.	Half Rock	Byres, G W	Siloam Springs
Brasswell, W W	Springfield	Byrns, James	Polk
Brasswell, T L	Bonne Terre	Casey, G W	Hendrickson
Breaker, M J	Fayette	Cagle, L T	Holcombs
Breaker, J H	Sappington	Cain, William	Conway
Brewer, C P	Lutesville	Callahan, W C	Celina
Brickey, B F	Brumley	Callaway, J R	Bolivar
Bridges, W	Cedar Fork	Callison, L	Lawrenceburg
Bridges, J H	Albina	Calston, A M	Oregon
Briggs, J L	Leesville	Campbell, W T	Kansas City
Briggs, Thos.	Leesville	Campbell, D C	Berlin
Briggs, Wm.	Leesville	Canfill, I W	Woodhill
Brinkerhoff, G S	Warrensburg	Cantrell, W F	Hutton Valley
Brock, J.	Boonville	Cape, J P	De Soto
Brock, G D	Moberly	Carder, G W	Hermitage
Brooks, J N	Washburn	Carey, Green	Harrisburg
Brookus, D P	Buffalo	Carlin, J H D	Bloomfield
Brown, D C	Edinburgh	Carmichael, J L	Princeton
Brown, J W	Stogsdill	Carnett, W L	Harlville
Brown, W H	Joplin	Carter, S H	Orrick
Brown, R A	Petersburg	Carter, C S	Osborn
Brown, W C	Linn Creek	Carter, J.	Mill Spring
Brown, P.	Seneca	Carver, A.	Coffman
Brown, G C	Paris	Casey, T J	Caplinger's Mill
Brown, J.	Cassville	Casteel, W H	Cobalt
Brown, S M	St. Louis	Cate, R D	Richmond
Brownson, O L	Appleton City	Cave, W D	Maywood
Bruton, J T	Carl Junction	Chalfant, Job	Richland
Bryant, W W	Mansfield	Chambliss, A W	Carondelet
Broyles, J C	Overton	Chambliss, W E	Kirksville
Buckner, J S	Ash Grove	Chambers, J H	Pacific City
Bullock, C	Carrollton	Chapell, E.	Roaring River
Bunyard, J P	Piedmont	Chavers, J P	Warsaw
Bunyard, F M	Piedmont	Christie, I.	Stanberry
Burdette, E P	Montevallo	Christie, J B	Matkins
Burgess, J G	Butler	Clark, J M	Iconium
Burgess, G W	Blue Spring	Clark, J F	Blackwater
Burchfield, E H	Brownsville	Clark, J S	Annapolis
Burke, J J	Decaturville	Clark, J A	Brashears

Clay, J D.....Gower
 Clay, J.....Camden Point
 Cleveland, J.....St. Marys
 Clifton, D B.....Darksville
 Clubb, W S.....Puxico
 Cockrell, A M.....Warrensburg
 Colbert, R A.....Waterville
 Cole, J L.....Kirksville
 Cole, A.....Clinton
 Collier, L.....Poplar Bluff
 Collins, S L.....Greenfield
 Collins, O N.....Knox City
 Collins, D.....Rich Hill
 Colvin, G T.....Stanberry
 Conley, J B Jr.....Montevallo
 Conner, J S.....Slater
 Conner, B.....Adelaide
 Cook, J W.....Mercyville
 Cook, J F.....La Grange
 Cook, T J.....Edgerton
 Coons, J B.....Warsaw
 Cooper, A L.....Dawson
 Cooper, N.....Sulphur Springs
 Cordell, I.....Bear Creek
 Corner, M T.....Nevada
 Cox, A J.....Racine
 Cox, J R.....Eureka
 Corum, C F.....Ash Grove
 Cowan, J T.....Sedalia
 Crabtree, J D.....Licking
 Craig, W B.....Paris
 Cranfill, I W.....Wood Hill
 Crooks, J H.....East Lynne
 Crossland, J G.....Mountain Grove
 Crouch, W A.....Plattsburg
 Crouch, A C.....Verona
 Crouch, G A.....La Grange
 Crow, I L.....Martinstown
 Cundiff, M C.....Capp's Creek
 Daniel, C T.....Neosho
 Darby, W C.....Diehlstadt
 Darby, C.....St. Joseph
 Daughters, C.....Lancaster
 Davidson, R.....Freeman
 Davidson, F T.....Freeman
 David, S M.....Albany
 Davis, A.....Shady Grove
 Deane, A H.....Harrisonville
 DeBerry, J D.....Smithsville
 Deck, T F.....Richwoods
 Deeds, R L.....Trenton
 Dent, A H.....Wheatland
 Denton, J S.....Cornelia
 Denton, I H.....La Grange
 Dennis, W S.....Mansfield
 De Racken, S E.....Marshall
 Dewire, D P.....Brown's Station
 Dial, W H.....Kennett

Dickson, L.....Blodgett
 Dillard, R A.....Salem
 Dillon, S R.....Lone Star
 Dingle, J S.....Monroe City
 Dinwiddie, B F.....Florence
 Dimy, T W.....Mayesburg
 Dison, W.....Everton
 Dodd, M C.....Crocker
 Doll, J C O.....Centerville
 Dooley, O.....Downing
 Dooley, G W.....N. Springfield
 Dooley, W.....Seneca
 Dotson, I B.....Pilot Grove
 Douglass, R H.....Caruth
 Downing, C.....Fisher
 Drake, J R.....Alta Vista
 Drummond, G.....Moundville
 Drumright, R J.....West Plains
 Driskell, R F.....Filley
 Dulin, E S.....St. Joseph
 Duncan, R S.....Montgomery City
 Duncan, M W.....Jamestown
 Duncan, T.....Dixon
 Dunnegan, E W.....Gentryville
 Dye, W H.....Mountain Grove
 Dyson, W A.....Everton
 Earp, J.....Yancy Mills
 Eaton, G W.....Shelbyville
 Eaton, H.....Shelbyville
 Eaton, John.....Shelbyville
 Eaton, Z T.....Aurora
 Eastman, J S.....Bevier
 Easterbrook, S.....Agency
 Eaves, E E.....Hillsboro
 Eckle, J E.....Economy
 Elledge, L.....Schell City
 Elliot, S B.....Stoutland
 Elliott, H M.....Mansfield
 Elliff, W G.....Pineville
 Elliff, A C.....Pineville
 Ellis, D F.....Duncan
 Ellis, W W.....New Madrid
 Ellmore, J C.....Saline
 Emerson, A J.....Liberty
 Epley, D W.....Waterville
 Epps, W B.....Fairgrove
 Epps, John.....Harviell
 Estes, T C.....Richland
 English, J B.....Bowling Green
 Evans, D R.....McMullin
 Everett, G W.....Camden Point
 Fain, C F.....Greenfield
 Fain T D.....Brookline
 Fanceler, A.....Houston
 Farley, J T.....Norborne
 Felts, J J.....Polo
 Ferguson, W.....Beaman
 Ferguson, John.....Berlin

Fields, C R.....	Baker	Gough, R N.....	Rolla
Findley, W A....	Hutton Valley	Graham, W B....	Piedmont
Firestone, S P.....	Knox City	Grant, W D.....	Wellsville
Fleming, J R.....	Wall	Graves, D W.....	Marble Hill
Fisher, L T.....	Knobnoster	Graves, F.....	Kearney
Fitzgerald, L.....	Elk Creek	Graves, H.....	McFall
Ford, S H.....	St. Louis	Gray, W A.....	Ft. Lyon
Ford, C B.....	Stoderville	Gray, H.....	Green City
Ford, W.....	Elk Creek	Greene, J P.....	St. Louis
Ford, B P.....	Downing	Green, A M.....	Roney
Forrester, S.....	Strafford	Green, J.....	Max Creek
Forrest, H.....	Pollersville	Green, J S.....	Monroe City
Fortune, C T.....	Bellegrade	Greer, A V.....	Grangeville
Fortune, E B.....	Olive	Greer, John.....	Hillsboro
Foster, E H.....	Westport	Griffin, J T.....	Lone Tree
Foster, E H Sr.....	Shipman	Griffith, N H.....	Louisiana
Foster, T.....	Henderson	Griffith, J P.....	Shelbyville
Fouts, A.....	Mountain Grove	Grubbs, T B.....	Lamar
Francis, S D.....	Lamar	Gunn, S H.....	St. John
Frazier, J A.....	Kanoma	Gwinn, W W.....	Dana
Frazier, S.....	Hillsboro	Hacker, J B.....	Webb City
Freeman, T B....	Chalk Levels	Haeusler, A.....	Longtown
Freeman, J M.....	Osceola	Hagan, B F.....	Centralia
Frey, E.....	Butler	Haines, J W.....	Bolivar
Fuller, J B.....	Sedalia	Haley, J H.....	Brownsville
Fuson, A J.....	Nebo	Hall, W R.....	Piedmont
Fuson, S W.....	Ellington	Halbrook, F M....	Fredericktown
Gabriel, W G.....	Versailles	Hamlin, J R.....	Bourbon
Garland, J W.....	Bolekow	Harper, V M.....	Eagleville
Garnett, J A.....	Brookfield	Hardin, J.....	Coffeysburg
Garr, John.....	Chillicothe	Hardy, J G.....	Farmington
Gashwiler, J S.....	Farmington	Harl, B E.....	Fairville
Gaylord, N.....	Leesville	Harris, William.....	St. Louis
Gentry, P T.....	Sturgeon	Harris, J P.....	Rockville
Gentry, M.....	Greenfield	Harris, J.....	Myers
Gentry, B P.....	Kirksville	Harris, R H.....	Windsor
George, E.....	Maysville	Harris, Mark.....	Buffalo
Gibbons, C G.....	Everton	Harris A.....	Buffalo
Giboney, W A.....	Rolla	Harris, W F.....	Huntsville
Gibson, R J....	Walton's Mills	Harrison, J.....	Piedmont
Gillaspie, W W.....	Chillicothe	Harmon, J.....	Chillicothe
Gillmore, R C.....	Slagle Creek	Hartley, Elder.....	Orearville
Gillmore, W M.....	Stockton	Hardwicke, J B.....	Carthage
Givens, G W.....	Windsor	Harmon, G W.....	Miami
Givens, S G.....	Louisiana	Harvey, T.....	Caplinger's Mill
Glasscock, J H.....	Mt. Vernon	Harvey, J.....	Modena
Godbey, J K.....	Smithton	Hatcher, G W.....	Carrollton
Godwin, J F.....	Oak Ridge	Hartfield, J M.....	Warsaw
Goehegan, J J.....	Kirksville	Hatton, W A.....	Memphis
Goen, Jesse.....	Browning	Hawkins, J B.....	Center
Goin, S J.....	Linneus	Hawley, Z.....	Harrisonville
Goins, Z.....	Wadesburg	Haycraft, P N.....	Argola
Goldsbury, W H..	Mountain View	Hayhurst, I W.....	Kansas City
Good, J.....	Seymour	Hays, John.....	Kansas City
Goodwin, J F.....	Oak Ridge	Head, T A.....	Fredericktown
Goodwin, B F.....	Windsor	Helms, H C.....	Chesapeake
Goss, A R.....	Norman	Helm, T J.....	Summerville

Helper, J N B	Curryville	Isbell, E D	Ashland
Hembree, J C	Marble Hill	Jack, P J	Halltown
Henderson, W H	Big Creek	Jackson, J B	Blue Springs
Hendricks, T G	Shootman	Jackson, M	Plattsburg
Hendrickson, J	Strassburg	James, R	Bear Creek
Hendrix, A	Relfe	Jamison, M	Bollinger Mills
Hensley, J M	Sandy Bridge	Jeffries, J R	Pilot Grove
Hensley, W H	Sandy Bridge	Jenkins, E	Cosby
Henson, W G	New Madrid	Jenning, P A	Sulphur Springs
Herbert, T D	Wheatland	Jennings, E	Louisiana
Herbert, B L	Wheatland	Jessee, R A	Mexico
Hess, A J	Charleston	Jessee, W J	Mexico
Hewslettt, B	Bynamville	Jewell, J E	Civil Bend
Hibbs, J M	Joplin	Jewell, F E	McFall
Hicks, J C	Plato	Johnston, N S	Worcester
Hickman, J	Cape Girardeau	Johnston, A W	Hester
Hickman, A G	Tipton	Johnson, W T	DeWitt
Hine, L	Reeds	Johnson, J P	Pierce City
Hite, E A	Salem	Johnson, N	Pink Hill
Hitson, D	Pittsburg	Johnson, J T	La Plata
Hixson, B F	Monroe City	Johnson, T	Houston
Hobbs, J	La Belle	Johnson, I V	Jamestown
Hocker, J D	Webb City	Johnson, R J	Middleton
Hodge, P H	Washburn	Johnson, J	Nevada
Hodges, R B	Montauk	Joiner, M F	Joplin
Hoefflin, S M	St. Louis	Jones, J M	Kearney
Hogan, T	New Madrid	Jones, W A	Dexter
Holderby, R S	Billings	Jones, T A	Dixon
Holman, A L	Brookfield	Jones, D R	Almon
Holt, J M	Newark	Jones, R H	Platte City
Horn, D N	Versailles	Jones, P W	Allendale
Horn, L M	Sni Mills	Jones, W S	Mt. Vernon
Horn, J B	Golden City	Jones, J W	Millerville
Horner, W	Ebenezer	Jordan, J W	Logan's Creek
Horner, T N	Ebenezer	Jordan, L	Pierce City
Horton, M B	Sublett	Jordan, W D	Hickory Hill
Houchens, F W	Osborne	Julian, W M	Bois D'Arc
Houston, J M	Adelaide	Justice, J E B	Ash Grove
Howard, H C	Newtonia	Kain, A W	Max Creek
Howerton, J	Adrian	Kenner, E H C	Poplar Bluff
Hubbard, E	Gilead	Kelly, Simon	Pineville
Hudson, J M	Windsor	Kelley, G W	Rondo
Hudson, G	Chillicothe	Kemper, J F	Louisiana
Hudson, S T	Pattonville	Kendrick, T J	McCune Station
Hudson, R W	Iconium	Kennedy, B F	Verona
Huff, W	Farmington	Kennedy, James	Ravanna
Hughes, J E	Osborn	Kennon, James	Fairplay
Hunnycutt, W A	Summerville	Kenney, T M S	Hamilton
Hunt, M P	Liberty	Kesterson, G S	Sni-a-bar
Hunt, J W D	Lawson	Kilbuck, W	Huntsville
Hulett, B	Lagonda	Kimsey, W	Pisgah
Hyde, G W	Lexington	Kindrick, P	Baker
Ingram, A S	Palmyra	King, M M	Bellefonte
Ingram, C	Jericho	King, J G	Preston
Ingram, I	Slagle	Kingen, B E	Pocahontas
Inlow, D V	Philadelphia	Kinman, E	Hitt
Ireland, E	Sedalia	Kirby, S B	Pierce City

Kirkpatrick, Z.....	Milford	Mabrey, H Y.....	Piedmont
Kisiah, T.....	Licking	Machette, A.....	Boonville
Kitchen, W.....	Cuba	Mack, L M.....	Trenton
Kittle, J W.....	Azen	Maiden, R K.....	Pleasant Hill
Kline, W P.....	Piedmont	Malotte, J W.....	Mound City
Lamb, I D.....	Springfield	Mann, N B.....	Caplinger's Mill
Lambeth, W P.....	Sarcozie	Mansfield, R J.....	Kaseyville
Lamkin, G M.....	Warwick	Maple, J C.....	Marshall
Lane, T W.....	Greenville	Maple, L.....	Aurora Springs
Lane, J.....	Egypt Mills	Marcom, R S.....	West Plains
Lane, J A.....	Houston	Matkin, D.....	Loughborro
Lane, S H.....	Stoutland	Matthews, F B...	Fredericktown
Largen, T L.....	Pierce City	Maupin, A C.....	Burton
Latour, H J.....	Mound City	Maupin, J R.....	Bolivar
Lawler, W B.....	Colesburg	Maupin, W N.....	Middletown
Lawler, R D.....	Lowry City	Martin, R C.....	Fredericktown
Lawless, J L.....	St. Joseph	Martin, J M P.....	Fulton
Lawrence, W.....	Hitt	Martin, A F.....	Linneus
Lawton, J P.....	Appleton City	Martin, J.....	Bismark
Leach, B.....	Owensville	Martin, C B.....	Brownsville
Leach, J T.....	Owensville	Martin, G M.....	Doniphan
Leavitt, F J.....	Trenton	Martin, L E.....	Kirkwood
Leavitt, B F.....	Ellington	Marston, S W.....	St. Louis
Lee, Isaac.....	Mountain View	Marsh, J J.....	Newkirk
Lee, W W.....	Purdy	Mathis, F M.....	Edgar Springs
Leonard, F W.....	Odessa	Mayfield, J W.....	Bolivar
Lett, W G.....	Neosho	Maynard, B G.....	Holden
Letts, John.....	Sedalia	Maxey, J P L.....	California
Lewis, A H.....	Vinton	Maxwell, M.....	Barnumton
Lewis, T L.....	Gray's Summit	McCammon, W.....	Edinburg
Lewis, D M.....	Springfield	McClellen, J F.....	Lingo
Lewis, G M D.....	Dry Knob	McComb, L.....	Johnstown
Lewis, David.....	Bloomfield	McComb, D.....	Sprague
Light, W.....	Stogsdill	McCullom, P.....	Trenton
Lillard, J S.....	Canton	McCourtney, J M.....	Versailles
Lillard, J M.....	Monticello	McComb, J E.....	Brumley
Linch, J O.....	Salisbury	McComb, A E.....	Brumley
Lingo, J T.....	Clifton Hill	McDaniel, J F.....	Avola
Lisk, W.....	Wadesburg	McDaniel, J M.....	Moundville
Logan, J H.....	Roscoe	McDonald, W.....	Kelso
Lollar, H C.....	Marionville	McGlashen, Thos.....	Salem
Long, J A.....	Astoria	McGlothlin, J.....	Piedmont
Long, George.....	Cave Spring	McGuire, J M.....	Columbia
Long, R H.....	Billings	McGuire, J J.....	Varner
Longfellow, N M...	Lee's Summit	McGinley, Elder...	Higginsville
Looney, J M.....	Decaturville	McKay, W.....	Morse's Mill
London, W M.....	Fredericktown	McKelvey, A.....	Glenn Allen
Lovan, W J.....	Willow Spring	McKenzie, J T.....	Clarksburg
Love, W M.....	Osceola	McKinney, A M.....	Halfway
Love, John.....	Salem	McLeod, J L.....	Mandeville
Lowry, C H.....	Lebanon	McQuie, R E.....	Wellsville
Lowry, I L.....	Ravanna	Mead, T M S.....	Bolivar
Lowry, T R.....	Crocker	Meador, J A.....	Greenville
Lowry, J O'B.....	Kansas City	Meador, A R L.....	Piedmont
Lucas, S.....	Good Water	Meek, B F.....	Ash Grove
Lynch, D.....	Big Creek	Medley, A A.....	Marshfield
Lumkin, E M....	Spring Garden	Medlock, L S.....	Riverside

Menefee, F. Clinton
 Menefee, R S. Urich
 Metcalf, J T. Roscoe
 Metcalf, J C. Bear Creek
 Midyett, J C. Albany
 Miller, R M. Bland
 Miller, J C. Doniphan
 Miller, W M. Dixon
 Mincher, A J. Sligo
 Mingus, E A. Duncan
 Minnis, T. Carrollton
 Minor, L A. Huntsville
 Minter, J A. Canton
 Miser, G W. Lebanon
 Mitchell, C A. New Hope
 Mitchell, B L. Bolivar
 Mitchell, A G. Montgomery City
 Mitchell, J J. Mountain Grove
 Mitchell, G B. Fair Grove
 Mitchell, J C. Bear Creek
 Modisett, M M. Queen City
 Molder, H N. Humansville
 Monjeau, C. Kansas City
 Monroe, J C. Enon Station
 Montgomery, T. Haydensville
 Moore, J B. Mexico
 Moore, W R. Fredericktown
 Moody, Jas. Economy
 Morgan, S H. Brookfield
 Morgan, D W. Withers Mill
 Morris, W H. Lamonte
 Moser, R. Windsor
 Mosier, G. Indian Springs
 Morton, S. Pierce City
 Moss, J G. Marionville
 Murphy, P W. Gara
 Murphey, J B. Johnson City
 Murray, T D. Bois D'Arc
 Musgrove, T J. Monticello
 Musick, L C. Vandalia
 Myers, T S. Memphis
 Neff, J W. Slater
 Neil, S. Seneca
 Nelson, N. Union
 Netherton, J L. Jamison
 Neville, J T. Harrisonville
 Nichols, W H. Hopkins
 Newman, L J. Round Grove
 Newman, O E. Edinburg
 Noel, G W. Lone Jack
 Nordyke, I S. Marshall
 Nordyke, J R. Princeton
 Northcutt, J K. Purdy
 Norvell, J E. New Frankfort
 Norvell, G W. New Frankfort
 O'Bryant, T N. Saratoga
 Odell, J C. Pine Valley

Odom, H F. Hancock
 Ogle, W W. Licking
 Oldham, G W. Everton
 Oliver, F J. Montevallo
 Oliver, I M. Montgomery City
 Organ, W. Brookfield
 Osborn, E B. Elmo
 Owen, E D. Warwick
 Owen, W H. Lagrange
 Oyler, A. Ettieville
 Page, S M. Big Piney
 Pain, John. Licking
 Painter, W R. Mt. Leonard
 Palmer, W W. Max Creek
 Palmer, Ray. Jefferson City
 Parish, A M C. Macon
 Parker, W F. Arcola
 Parks, Wm. Atlanta
 Parmer, J S. Rocheport
 Parsons, W V. Syracuse
 Paul, J N. Decaturville
 Patrick, W J. Bowling Green
 Patton, A. Pineville
 Payne, W H. Tusculumbia
 Payne, John. Licking
 Pearce, J. Mexico
 Peace, W S. Lamar
 Pearson, A F. Shannondale
 Pearson, J R. Newtonia
 Pendleton, R. Carthage
 Penn, W. Montgomery City
 Pennington, W W. Alton
 Perkins, J C. Farmington
 Peterson, W C. Stoutland
 Peterson, T. Halfway
 Pennington, I W. Doniphan
 Petty, J E. Breckenridge
 Pettyjohns, J D. Mansfield
 Pfeifer, G W. Skillet
 Pfister, A. Nettleton
 Phillips, W N. Clifton City
 Pierce, N M. Lone Dell
 Pierce, S C. Bevier
 Pitman, N R. Macon
 Pitts, S Y. Huntsville
 Plannett, J M. East Sedalia
 Poe, James. Bancroft
 Pollard, S H. Fulton
 Potts, Wm. Joplin
 Powell, T L. Lone Tree
 Powers, M. Paris
 Powers, W. Harviell
 Presson, J M. Bertrand
 Price, J. Tipton
 Price, J S. Versailles
 Price, S C. Bevier
 Pritchett, J D. Mountain Grove

Pruitt, S.....	Cottonwood	Rutter, J G.....	De Lassus
Puckett, T J.....	Gould Farm	Sage, J W.....	Dana
Pulliam, W H.....	Fairmount	Sanburn, R B.....	River View
Pulliam, D T.....	Maywood	Sanderson, T N.....	La Grange
Rackley, W R.....	Richville	Sands, J H.....	Finney
Rafferty, A C.....	Greenwood	Sandvall, C A.....	Kansas City
Rainbolt, W K.....	Diehlstadt	Saunders, D G.....	Stewartsville
Ramey, M D.....	Newport	Savage, C Samuel.....	Hannibal
Randall, W G.....	Bolckow	Scaggs, S C.....	Newtonia
Raine, J M.....	Lesterville	Schofield, O C.....	Linn Creek
Ray, D B.....	St. Louis	Schofield, J V.....	St. Louis
Ray, C N.....	Kirksville	Schofield, Jas.....	Buffalo
Reeves, T.....	Doniphan	Schooner, J G W.....	Springfield
Register, L C.....	Watson	Scott, D.....	Chillicothe
Reich, I T.....	Everton	Scott, T S.....	Williamstown
Reid, J.....	Vandalia	Scott, S W.....	Ridge Prairie
Revelle, J P.....	Lutesville	Scott, E J.....	St. Catharine
Revelle, L W.....	Fredericktown	Scott, W J.....	Virgil City
Reynolds, R M.....	Arrow Rock	Scott, R P.....	Clarksburg
Rhoades, R M.....	Fairfax	Seal, R.....	Brunotte
Rhodes, C H.....	Memphis	Searcy, R.....	Major
Rice, J S.....	Licking	Sears, M J.....	Huntsville
Rice, J.....	Houston	Sears, P M.....	Prairie Hill
Rice, B F.....	St. Joseph	Seeman, B F.....	Beaman
Rice, J P.....	Thomas Hill	Sellers, J C.....	Cassville
Richardson, W B.....	Bertrand	Senne, J C.....	St. James
Richardson, H M.....	Maryville	Sewell, D S.....	Walnut Grove
Richardson, R M.....	Dawn	Settle, V T.....	Fredericktown
Ridgley, P R.....	Rocheport	Shackleford, W F.....	Roscoe
Roan, John.....	Love Lake	Shackleford, L.....	Peculiar
Roan, James.....	Liberty	Shanks, S S.....	High Gate
Roberson, J.....	Virgil City	Shaver, J P.....	Brownington
Robertson, W M.....	Tipton	Shelton, J D.....	Cane Hill
Robinett, A W.....	Montevallo	Shelton, E T.....	Pleasant Green
Robins, M.....	Bessville	Sheppard, S.....	Lee's Summit
Robinson, J J.....	Raytown	Sherley, W A.....	Valley Ridge
Robinson, J.....	Virgil City	Sherley, W J.....	Four Mile
Robinson, Jehu.....	Glenstead	Shoemaker, W B.....	Coatesville
Robinson, J R.....	Shawnee Mound	Shores, F T.....	Rich Hill
Rodgers, A P.....	Bowling Green	Shrum, J F.....	Goldon City
Roffe, T J.....	Blue Spring	Shumate, J J.....	Emerson
Rogers, G.....	Decaturville	Sills, J C.....	Cassville
Rogers, A E.....	Vermont	Silver, E.....	Centralia
Rogers, W A.....	Sedalia	Simpson, P R.....	Alton
Root, M.....	Bear Creek	Sims, J E.....	Versailles
Rose, James.....	Potosi	Singleton J R.....	Ironton
Ross, R.....	Slagle	Sisk, Wm.....	Wadesburg
Roth, E.....	Corder	Skinner, W R.....	Economy
Rothwell, W R.....	Liberty	Skirvin, C.....	Pleasant Retreat
Rowe, J W.....	St. Francisville	Sledge, B R.....	Butler
Ruberson, J T.....	Westville	Sloan, E T.....	Bois D'Arc
Rudy, J F.....	Farmington	Slott, S W.....	Ridge Prairie
Russell, J B.....	Rocky Comfort	Smart, W.....	Carrollton
Russell, W T.....	St. Louis	Smith, J F.....	Mexico
Russell, J M.....	Little Niangua	Smith, J H.....	Lead Mine
Russell, B B.....	Windsor	Smith, P B.....	Lebeck
Rutledge, S W.....	Big Creek	Smith, J.....	Bancroft

Smith, J D.....	Salisbury	Terrill, J R.....	Moberly
Smith, A B.....	Baker	Terrill, J H.....	Emerson
Smith, J P.....	Schell City	Terrill, R J.....	Walker
Smith, G B.....	Wellsville	Thomas, B T.....	Gailey
Smith, M S.....	Plevna	Thomas, M L.....	Palmyra
Smith, J A.....	East Lynne	Thomason, T F.....	Glasgow
Smith, Z H.....	Leasburg	Thomason, J D.....	Blue Spring
Smith, J E.....	Salem	Thornton, W F.....	Licking
Smith, S V.....	Leesburg	Thraelkill, M.....	Lebanon
Smith, Aura.....	Shelbina	Tichenor, J L.....	Arrow Rock
Smith, I A.....	Austin	Tilberry, C.....	Maryville
Smith, J C.....	Springfield	Tipton, W M.....	Louisiana
Smoot, Thomas E.....	Durham	Tolle, G D.....	Shelbina
Snow, J L.....	Talcott	Tompkins, I.....	Austin
Sons, J.....	Seligman	Tong, H F.....	Marble Hill
Sowers, N O.....	Salem	Trask, L S.....	Baker
Spain, J.....	Purdy	Trent, W C.....	Ashton
Sparkman, T.....	Cane Creek	Truitt, W L.....	Cassville
Sparrow, G C.....	Macon City	Turnage, W.....	Fairport
Spear, W E.....	Louisburg	Turnbaugh, T B.....	Bloomfield
Spencer, W T.....	Lowry City	Turner, E.....	Lowry City
Springer, J L.....	Winston	Turner, H H.....	Edinburgh
Spurgeon, E.....	Shootman	Turner, J.....	Chillicothe
Spurlock, M M.....	Morton	Turnure, D W.....	Spring Creek
Standiford, J.....	Edgerton	Tutt, B G.....	Liberty
Starbuck, E.....	Queen City	Tuttle, J H.....	Hawkpoint
Stark, F M.....	Mount Airy	Twidwell, A G.....	Greenville
Starke, J B.....	Rocheport	Uzzell, W.....	Alton
Starns, S J.....	Urbana	Vance, J H.....	Knob Noster
Stanley, I.....	Marionville	Vardeman, W H.....	Wentzville
Starnes, S J.....	Urbana	Vardeman, T.....	Fairview
Steel, G.....	De Soto	Vardiman, W H.....	Marshall
Stein, J K P.....	Chillicothe	Vaughn, W E.....	Ozark
Stevens, B.....	Hannibal	Victor, S M.....	Montrose
Stephens, W.....	Sandy Bridge	Vincent, J A.....	Thayer
Stephens, C R.....	Pierce City	Wadley, F M.....	Utica
Stephens, T H.....	Breckenridge	Walden, W W.....	Bedford
Stinecipher, J H.....	Woodhill	Walden, J P.....	Colony
Stiles, H.....	Granby	Walker, J.....	Baker's Grove
Stone, J J.....	Leesville	Walker, R H.....	Overton
Stone, B D.....	Tipton	Wallace, J.....	Boylers Mills
Stone, W H.....	Leesville	Wallace, A M.....	Clearmount
Stone, W H.....	Moberly	Walthall, W B.....	Fulton
Strickland, Z T.....	Marshfield	Walton, T M.....	Molino
Stringer, W.....	Ashville	Wammack, J H.....	Marshfield
Suter, G.....	Halfway	Wann, R.....	Stono
Suter, J F.....	Rainbow	Ward, J.....	Moundville
Swift, J W.....	Bellevue	Warren, T B.....	Bloomfield
Swinney, J G.....	Woodlawn	Warren, J M.....	Longtown
Sweatman, J G.....	Cairo	Watts, J J.....	Relfe
Talbot, G L.....	Chillicothe	Wayland, J.....	St. Francisville
Tate, T W.....	Dover	Wayland, R L V.....	Williamstown
Tatum, L J.....	Hermitage	Weaver, J T.....	Jadwin
Taylor, D.....	Pleasant Hill	Webster, A A.....	Strafford
Taylor, C.....	Walker	Webster, W W.....	Wilsontown
Taylor, C S.....	Lagrange	Weber, J B.....	La Grange
Taylor, B T.....	Pisgah	Weir, S.....	McFall

Weir, W S.....Colesburg
 Weir, C B.....Appleton City
 Welker, W H.....Marble Hill
 Welker, L.....Mayfield
 Wellman, L L.....Brookfield
 West, W N.....Cave Pump
 West, F M.....Buckner
 Wester, J JDexter
 Wester, C N.....Fairville
 Wheeler, J M.....Golden City
 Wheeler, J T.....Marionville
 Wheeler, B.....Havana
 Whipple, L W.....Sedalia
 Whittaker, M J.....Clarkton
 White, G W.....Ebenezer
 White, E S.....Savannah
 White, C.....Chapel Hill
 White, R C.....Locust Mount
 Whiteside, M S.....Mexico
 Whiting, S B.....Dover
 Whitman, C D.....Waldo
 Whitman, A.....Lamar
 Wiggington, W R.....Mexico
 Wilcox, I.....Butler
 Wiles, R.....West Plains
 Wilks, M J.....Joplin
 Williams, I T Sr.....Agency
 Williams, I T Jr.....St. Joseph

Williams, C M.....Huntsville
 Williams, M F.....Cairo
 Williams, W L.....Alton
 Williams, J W....Pleasant Gap
 Williams, J T.....Paris
 Williams, W F....Withers' Mill
 Williams, W Harrison.St. Louis
 Willoughby, W S.....Nevada
 Wilson, W A.....Pierce City
 Wolfe, M A.....Montevallo
 Womble, W C.....Fairview
 Wood, Jas.....Bancroft
 Wood, W H.....Maryville
 Wood, J.....Freeland
 Wood, J S F.....Bolckow
 Woods, W K.....Burton
 Woodward, John....Cainsville
 Wright, W P.....Iconium
 Wooldridge, L P....Macon City
 Woolfolk, L B.....Nevada
 Yeaman, W Pope....Columbia
 Young, J F.....Burfordville
 Young, H.....Farmington
 Young, Sam.....Reed's Station
 Young, D G.....Greenfield
 Zikler, J.....Rolla
 Zumwalt, T J.....Richland

DATE.	PLACE OF MEETING.	MODERATOR.	CLERK.	PREACHER.	TEXT.
Aug 29, 1834..	Providence Church, Callaway Co.	J. Vardeman.	R. S. Thomas.		
June 5, 1835..	Little Bonne Femme Church, Boone Co.	J. Vardeman.	W. Wright.		
.. 3, 1836..	Bethlehem Church, Boone Co.	J. B. Longan.	G. W. Bower.		
.. 2, 1837..	Mt. Moriah Church, Howard Co.	J. B. Longan.	Wm. Carson.	A. P. Williams.	Rom. 10.
.. 1, 1838..	Columbia Church, Boone Co.	J. B. Longan.	W. M. Quince.	A. Woods.	James 1:27
May 31, 1839..	Big Lick Church, Cooper Co.	J. B. Longan.	J. O'Bryan.	A. P. Williams.	Matt. 9:28, 29.
Aug 28, 1840..	Paris, Monroe Co.	James Suggett.	Wm. Carson.	James Suggett.	Luke 24:46, 47.
.. 27, 1841..	Chariton Church, Howard Co.	Uriel Sebree.	R. S. Thomas.	Thos. P. Green.	Matt. 24:14.
.. 25, 1842..	Richland Church, Callaway Co.	Uriel Sebree.	W. Wright.	Isaac T. Hinton.	Dan. 12:4.
.. 24, 1843..	Jefferson City.	Uriel Sebree.	W. M. Jackson.	Isaac T. Hinton.	1 Cor. 9:7.
.. 23, 1844..	Mt. Moriah Church, Howard Co.	Roland Hughes.	W. M. Jackson.	A. Broadus.	2 Cor. 9:8.
.. 28, 1845..	Columbia Church, Howard Co.	Roland Hughes.	Leland Wright.	R. N. Herndon.	1 Thess. 1:2, 3.
.. 27, 1846..	Lexington.	Uriel Sebree.	W. M. McPherson.	S. W. Lynn.	Gal. 6:14.
.. 26, 1847..	Walnut Grove Church, Boone Co.	Uriel Sebree.	Leland Wright.	T. C. Harris.	1 Cor. 1:2.
.. 24, 1848..	Big Lick Church, Cooper Co.	Uriel Sebree.	Leland Wright.	W. C. Ligon.	Ephesians 2:18.
.. 23, 1849..	Mt. Nebo Church, Cooper Co.	Wm. Carson.	Leland Wright.	Noah Flood.	2 Pet. 3:11.
.. 22, 1850..	Little Bonne Femme Church, Boone Co.	Roland Hughes.	W. M. Jackson.	J. E. Welch.	Prov. 22:6.
.. 28, 1851..	Liberty Church, Clay Co.	Roland Hughes.	M. F. Price.	J. B. Jeter.	Luke 8:1, 3.
.. 26, 1852..	Bethel Church, Saline Co.	Roland Hughes.	M. F. Price.	T. C. Harris.	Isa. 53:10.
May 25, 1853..	Fayette Church.	Roland Hughes.	R. S. Thomas.	R. F. Ellis.	Rom. 10:14.
.. 20, 1854..	Union Hill Church, Callaway Co.	Roland Hughes.	S. B. Johnson.	R. H. Harris.	John 9:4.
.. 26, 1855..	Palmyra.	Wm. Carson.	W. M. McPherson.	J. E. Welch.	2 Sam. 22:24.
.. 23, 1856..	Columbia.	D. H. Hickman.	D. Reed.	J. Reed.	John 16:8, 11.
.. 27, 1857..	Lexington.	R. E. McDaniel.	M. F. Price.	A. Poindexter.	2 Cor. 5:14, 15.
.. 21, 1858..	Mt. Nebo Church, Cooper Co.	Wm. Crowell.	W. M. Bell.	Wm. Price.	1 Cor. 1:18.
July 26, 1859..	Huntsville.	R. E. McDaniel.	W. M. Bell.	E. S. Dulin.	Matt. 10:9, 10.
.. 21, 1860..	Liberty, Clay Co.	R. E. McDaniel.	W. M. Bell.	Galusha Anderson.	John 12:24.
.. 27, 1861..	Miami, Saline Co.	R. E. McDaniel.	J. T. Williams.	John Francis.	Isa. 53:2.
.. 26, 1862..	Rehoboth Church, Saline Co.	R. E. McDaniel.	W. R. Rothwell.	J. W. Warder.	2 Tim. 4:6, 8.
.. 25, 1863..	Roanoke Church, Howard Co.	A. P. Williams.	W. R. Rothwell.	A. P. Williams.	
.. 1864..	No meeting held this year.				
Ang 19, 1865..	Boonville.	A. P. Williams.	J. T. Williams.	A. P. Williams.	Phil. 1:12.
July 21, 1866..	Roanoke, Howard Co.	A. P. Williams.	J. T. Williams.	E. S. Dulin.	Judges 8:4.
Ang 10, 1867..	Lexington.	A. P. Williams.	J. T. Williams.	Charles Whiting.	Luke 9:60.
.. 6, 1868..	Paris, Monroe Co.	D. H. Hickman.	J. T. Williams.	W. H. Thomas.	Num. 13:30.
.. 4, 1869..	Columbia.	Noah Flood.	J. T. Williams.	James Dixon.	Dan. 2:31, 35.
Oct 1, 1870..	St. Louis Second Church.	Noah Flood.	J. T. Williams.	Thos. Rambaut.	Mark 16:15.
.. 12, 1871..	Clinton, Henry Co.	X. X. Buckner.	E. W. Stephens.	J. H. Luther.	John 21:16.
.. 10, 1872..	Glasgow, Howard Co.	J. B. Wornall.	E. W. Stephens.	J. C. Maple.	Matt. 28:21.
.. 8, 1873..	Macon City.	J. B. Wornall.	E. W. Stephens.	D. T. Morrill.	Ps. 126:5, 6.
.. 6, 1874..	Sedalia.	L. B. Ely.	E. W. Stephens.	A. Machett.	Matt. 16:18.
.. 8, 1875..	St. Joseph, First Church.	L. B. Ely.	M. J. Breaker.	S. H. Ford.	Joshua 3:12.
.. 18, 1876..	Hannibal.	L. B. Ely.	E. W. Stephens.	W. Pope Yeaman.	1 John 4:7-12.
.. 24, 1877..	Lexington.	W. Pope Yeaman.	E. W. Stephens.	Geo. A. Lofton.	Mark 16:20.
.. 23, 1878..	Mexico.	W. Pope Yeaman.	E. W. Stephens.	W. W. Boyd.	Rom. 1:14.
.. 22, 1879..	Kansas City, Calvary Church.	W. Pope Yeaman.	J. T. Williams.	S. H. Ford.	Matt. 3:1.
.. 20, 1880..	Carrollton.	W. Pope Yeaman.	J. T. Williams.	Wm. Harris.	1 Thess. 1:6-8.
.. 18, 1881..	St. Louis, Third Church.	W. Pope Yeaman.	J. T. Williams.	J. V. Schofield.	Mark 16:15.
.. 18, 1882..	Springfield.	W. Pope Yeaman.	J. T. Williams.	J. D. Murphy.	Matt. 21:3.
.. 24, 1883..	Trenton.	W. Pope Yeaman.	J. T. Williams.	J. T. Williams.	John 6:63.
.. 21, 1884..	Marshall.	W. Pope Yeaman.	J. T. Williams.	G. W. Hatcher.	Matt. 1:23.

ASSOCIATIONS.	Date of Organization.	MODERATORS.	Post-Office.	No. of Churches.	Ordained Ministers.	INCREASE.			DECREASE.		
						Baptism.	Letter.	Relation and Restoration.	Letter.	Excluded.	Dead.
1 Antioch	1865	J T Metcalf	Roscoe	17	13	55	32	9	8	5	4
*2 Andrain	1884	C H Hardin	Mexico	17	...	...	...	...	...	...	...
3 Bear Creek	1854	R S Duncan	Montg'm'y City	23	18	81	59	10	97	8	13
4 Bethel (S. E.)	1816	E Walsh	Bismarck	21	12	44	6	25	17	12	9
5 Bethel (N. E.)	1894	W C Busby	Hannibal	26	17	103	70	20	85	105	30
6 Black River	1835	R P Owen	Bloomfield	...	...	124	42	18	51	53	18
7 Blue River	1834	J B Wornall	Westport	35	33	249	112	51	185	34	37
8 Butler	1867	L M Wright	Butler	17	14	95	72	20	80	23	17
9 Cane Creek '83	1861	...	...	15	9	42	37	13	16	20	12
10 Cape Girardeau	1824	J Hickman	Cape Girarde'u	11	8	20	17	3	7	10	7
11 Central Baptist '83	1866	...	...	9	7	16	21	5	26	10	5
12 Charleston	1876	A J Hess	Charleston	12	7	71	18	9	50	6	16
13 Concord	1823	R P Scott	Clarksburg	33	21	253	106	39	78	48	42
14 Concord (S. E.) '83	1867	...	...	18	6	15	1	12	31	7	...
15 Dade County	1873	W F Parker	Arcola	8	6	27	23	3	30	12	2
16 Dixon	1874	R N Gough	Rolla	11	11	53	26	20	20	31	4
17 Dry Fork	1877	W C Callahan	Celina	19	20	78	26	8	28	54	11
18 Franklin	1832	J F Baker	Farmington	24	11	75	25	13	...	...	...
19 Freedom	1858	W W Palmer	Goodson	25	21	155	63	7	48	10	15
20 Gasconade River	1848	John Rice	Houston	16	12	39	11	6	12	23	11
21 Gentry '83	2864	...	...	14	7	36	28	18	29	11	10
22 Greene County	1873	J S Buckner	Ash Grove	26	26	155	132	15	92	27	17
23 Harmony	1882	B T Thomas	Gailey	10	11	79	40	...	30	11	3
24 Jefferson County '83	1853	W McKay	De Soto	19	10	112	29	11	35	20	14
25 Lafayette and Johnson '83	1874	...	...	31	15	131	128	10	159	22	25
26 Lamine	1872	John Letts	Sedalia	20	16	169	118	13	112	15	23
27 Lawrence county '83	1871	...	...	25	20	90	53	12	73	30	6
28 Linn County	1872	J P Phillips	Linneus	12	9	72	25	24	27	28	11
29 Little Bonne Femme	1839	W J Babb	Columbia	43	20	275	179	25	208	35	41
30 Livingston County '83	1872	...	...	10	7	8	5	5	22	5	4
31 Macon	1843	L P Wooldridge	Macon	28	22	145	57	7	74	42	20
32 Meramec '83	1870	...	...	13	7	15	8	3	14	7	4
33 Missouri Valley	1860	L B Ely	Carrollton	22	9	232	55	23	74	37	21
34 Mt. Moriah	1869	E W Dunneagan	Gentryville	12	6	102	34	10	30	11	10
35 Mt. Pleasant	1868	D G Stamper	Clifton Hill	29	18	102	60	11	68	29	20
36 Mt. Salem	1878	A Kinman	Novelty	13	10	22	8	7	22	7	4
37 Mt. Zion	1880	G W Morehead	Glasgow	21	10	95	61	17	92	23	21
38 Nevada	1867	J V McGrew	Sheldon	33	28	117	122	21	128	32	13
39 New Madrid	1883	T Hogan	New Madrid	6	10	36	10	7	13	13	11
40 North Central '83	1865	...	...	10	6	7	4	3	19	8	4
41 North Grand River	1841	F J Leavitt	Trenton	18	10	107	55	10	74	36	10
42 North Liberty	1844	A J Emerson	Liberty	55	34	379	189	47	266	63	37
43 North Missouri	1868	E Starbuck	...	10	9	9	6	10	15	6	8
44 Northwest Missouri	1867	J S F Wood	Bolekow	26	15	137	50	24	97	34	9
45 Old Path	1867	J M Russell	Little Niangua	23	19	60	63	2	31	38	12
46 Osage	1870	J H Sands	Finney	14	17	87	27	13	26	4	1
47 Osage River '83	1844	...	...	6	4	24	28	9	8	6	2
48 Ozark '83	1870	...	...	17	12	40	22	20	13	10	4
49 Pleasant Grove	1877	J W Kittle	...	11	119	19	18	31	31	16	6
50 St. Francois	1852	V T Settle	Fredericktown	23	15	64	11	8	30	23	14
51 St. Joseph	1871	H W Westover	St. Joseph	25	17	160	83	31	87	42	51
52 St. Louis	1817	W M Page	St. Louis	15	12	138	122	34	165	88	23
53 Saline	1842	W M Bell	Miami	23	20	198	131	11	...	...	...
54 Salt River	1823	J D Biggs	Louisiana	43	10	261	117	10	148	26	38
55 Shoal Creek	1871	J K Northcutt	Purdy	44	21	247	170	44	125	38	31
56 Smith's Valley	1870	V B Hill	Waynesville	12	12	32	14	10	29	13	5
57 Southwest Bethel	1853	W E Vaughan	Ozark	8	8	16	13	21	7	7	4
58 Spring River	1840	W G Lett	Neosho	21	18	74	65	52	68	16	20
59 State Line '83	1873	...	...	6	2	18	12	8	12	8	3
60 Tebo	1855	W A Gray	Ft. Lyon	30	19	116	290	34	145	16	21
61 Union No. 1	1839	B Leach	Owensville	8	3	33	1	6	7	6	2
62 Union No. 2	1865	N Barnett	West Plains	30	24	63	25	9	41	34	14
63 Wayne County	1875	A L R Meador	Piedmont	30	23	102	43	39	32	32	17
64 Webster County '83	1868	...	...	23	9	73	52	6	41	19	11
65 West Fork	1845	J L Netherton	Jamison	23	17	136	55	29	61	23	23
66 Wyaconda	1844	J M Holt	Newark	25	22	124	106	20	109	43	15
67 Zion '83	1855	...	...	20	25	97	28	26	21	25	7
Total				1334	922	6564	3729	1084	3879	1556	924

* 17 churches and 1237 members. Organized in Oct. 1884 from Little Bonne Femme, Salt River and Mt. Zion Associations.

Total Membership.	CONTRIBUTIONS.										VALUE		SUNDAY SCHOOLS.
	Expended in District Associations.	State Missions.	Home Missions.	Foreign Missions.	Ministerial Education.	Pastors' Salaries.	Expended in S. S. School.	All other Objects.	Total.	CHURCH PROPERTY.	Officers & Teachers.	Scholars.	
508	17 00	\$ 55 85	\$ 13 00	\$ 7 50	\$	\$ 200 00	\$	\$ 89 80	\$ 327 30	\$ 1600 00	9	40	
1237	136 23	55 85	181 98	79 75	.....	1230 00	63 50	214 00	1895 46	21000 00	56	260	
1230	26 80	200 98	498 81	131 15	.....	6356 00	425 45	5424 00	13036 39	5000 00	106	1076	
917	166 95	53 70	317 40	10 00	30 00	650 00	45 00	639 00	1594 65	64200 00	18	125	
964	443 30	651 63	37 70	356 35	454 00	9109 50	797 86	8315 65	20445 69	5500 00	163	1818	
3354	57 73	157 50	34 95	17 30	.....	2255 00	97 50	2846 65	5466 63	79221 00	50	357	
1359	22 00	83 70	78 00	13 00	.....	500 00	45 00	.....	682 70	13000 00	24	120	
378	57 85	37 70	.....	13 00	.....	1274 00	43 45	382 50	1854 50	2500 00	32	245	
358	85 40	129 00	17 00	19 00	5 00	1000 00	86 33	292 50	1634 25	7450 00	40	300	
492	102 55	47 75	37 00	.....	.....	800 00	20 00	2500 00	3507 30	8000 00	30	145	
598	249 00	321 40	76 55	32 55	9 00	3323 00	61 00	485 15	5448 65	10000 00	90	519	
3261	9 75	.....	.....	.....	.....	.....	.....	.....	9 75	30000 00	30	519	
400	21 50	19 75	10 00	10 00	.....	350 00	10 75	440 00	862 00	8000 00	11	50	
523	70 85	.....	40 00	7 00	.....	935 00	50 00	196 00	1298 85	7450 00	14	90	
510	63 00	53 00	.....	14 35	.....	1600 00	60 00	440 00	2230 35	10600 00	18	150	
1020	166 50	125 00	15 00	36 15	2 00	1385 00	51 00	139 75	1920 40	13800 00	21	135	
1327	150 50	1 25	44 50	14 00	.....	1592 50	31 00	440 00	2273 75	11200 00	28	275	
1960	74 80	39 05	.....	.....	.....	800 00	.....	.....	913 85	1500 00	10	50	
648	47 40	10 00	.....	.....	.....	500 00	52 00	50 00	659 40	5000 00	21	110	
887	294 45	113 25	.....	88 90	.....	3000 00	108 90	336 00	3941 50	20000 00	46	291	
1895	211 17	12 50	.....	10 40	.....	1170 00	40 00	100 00	1544 07	6000 00	20	100	
455	33 70	16 30	25 00	.....	.....	887 50	18 00	167 50	1148 00	8800 00	32	140	
1209	407 47	562 10	162 95	107 40	45 20	5140 00	355 60	1296 00	8076 72	76250 00	110	627	
2090	412 56	408 51	.....	123 55	.....	6378 50	235 00	1459 30	9027 42	28850 00	.....	.....
1243	227 35	115 67	.....	110 00	.....	675 00	84 00	.....	1212 02	4700 00	20	120	
1004	118 05	127 30	.....	15 00	.....	1951 00	101 50	2615 05	4927 80	9600 00	47	315	
3819	579 50	1144 30	38 00	401 30	230 00	6048 00	375 60	3862 60	12678 70	68375 00	137	916	
630	57 57	29 50	.....	3 25	.....	1000 00	50 00	405 00	1545 32	11200 00	26	110	
1768	296 90	112 93	30 50	49 00	3 00	2520 00	109 70	1264 50	4386 53	27700 00	52	326	
337	138 60	.....	.....	.....	.....	300 00	5 00	25 00	468 60	2000 00	.....	.....
1649	763 58	257 70	.....	243 78	72 00	2434 50	320 00	1571 65	5063 21	37500 00	60	500	
758	277 00	.....	.....	2 00	.....	600 00	75 00	70 00	1024 00	6650 00	30	211	
2170	188 40	230 65	4 30	81 00	.....	3689 00	227 90	2060 10	6481 25	30000 00	113	729	
683	140 00	55 00	.....	1 00	7 50	1000 00	8 50	30 00	1242 00	7000 00	31	196	
1420	207 50	817 60	69 90	251 10	.....	4040 00	172 95	886 25	6443 30	23200 00	38	250	
1634	291 00	135 80	50 00	31 90	8 00	1826 00	160 45	547 00	3040 20	14000 00	45	383	
274	105 30	.....	37 00	.....	.....	150 00	14 25	.....	306 55	202 00	17	67	
272	110 40	10 00	.....	5 05	.....	300 00	16 85	28 00	470 30	2200 00	15	93	
383	174 60	104 85	.....	72 57	15 00	2505 40	147 10	932 85	3952 37	10300 00	48	390	
4026	788 99	736 78	339 55	455 33	459 90	10725 00	.....	9667 00	23172 55	83200 00	159	85	
505	47 85	.....	.....	.....	.....	400 00	.....	.....	447 85	2000 00	18	653	
1473	236 41	255 54	21 80	57 00	72 00	4965 00	245 40	1657 30	7510 45	31400 00	78	105	
1189	159 20	.....	18 90	12 20	.....	583 60	.....	591 60	1385 50	3000 00	19	96	
433	21 05	.....	.....	28 25	.....	500 00	16 00	.....	696 10	1000 00	24	96	
215	17 05	.....	.....	.....	.....	200 00	.....	.....	221 05	250 00	.....	.....
427	17 05	54 96	.....	.....	.....	100 00	17 00	.....	189 01	500 00	18	82	
1155	372 65	129 13	80 00	18 00	1 00	845 00	89 00	117 00	1651 78	18000 00	76	290	
1127	60 45	7 25	.....	.....	.....	800 00	.....	200 00	1067 70	5000 00	10	150	
2070	408 22	161 55	199 25	94 65	15 00	4000 00	247 00	225 30	7382 97	31500 00	98	656	
2519	434 35	1202 80	566 90	913 10	409 75	14765 00	2480 45	21626 10	42398 45	279500 00	260	2332	
1960	600 00	1277 15	69 70	556 80	133 75	6300 00	422 20	2351 00	11710 60	42000 00	145	1040	
3584	208 50	828 50	15 00	154 05	5 75	7265 00	296 75	1000 00	9675 45	52400 00	144	819	
2288	44 20	28 45	.....	1 00	.....	2500 00	101 15	2025 00	4873 60	25000 00	73	405	
414	110 80	11 50	.....	.....	.....	235 00	9 00	5 00	372 50	600 00	21	100	
386	159 00	91 70	.....	.....	.....	50 00	.....	35 00	335 70	500 00	23	102	
1176	202 50	97 01	25 40	65 25	29 60	2500 00	129 55	2024 90	5074 21	10200 00	40	308	
209	8 00	10 00	.....	.....	.....	235 00	.....	.....	253 00	500 00	.....	.....
2245	254 00	271 80	60 25	184 45	20 00	3025 00	293 70	3282 00	7391 20	30000 00	116	796	
286	15 00	24 00	.....	12 00	.....	106 00	16 00	20 00	193 00	1350 00	8	50	
737	64 60	11 05	5 00	.....	.....	500 00	25 00	58 50	664 15	4000 00	16	146	
1299	27 60	.....	.....	1 50	20 00	360 00	17 00	406 00	832 10	4400 00	30	110	
1106	100 15	5 00	31 25	12 50	.....	500 00	30 00	70 00	748 90	5300 00	16	144	
1891	245 20	38 55	.....	38 95	90 00	1500 00	31 75	72 75	2017 20	17000 00	35	144	
2457	198 50	294 35	48 00	71 20	.....	2500 00	206 00	1340 00	4658 05	15400 00	49	370	
867	24 20	15 25	50 35	.....	.....	300 00	.....	.....	389 80	500 00	.....	.....
86,568	12,184 51	12,263 25	2,671 35	5,059 13	2,136 95	145,224 20	9,239 11	89,357 25	278,983 40	1,361,373 00	3104	22328	

Number of Colored Baptists..... 14,000

Old School "..... 4,000

No. Scholars in Baptist S.S.'s in U. S. 1,118,129

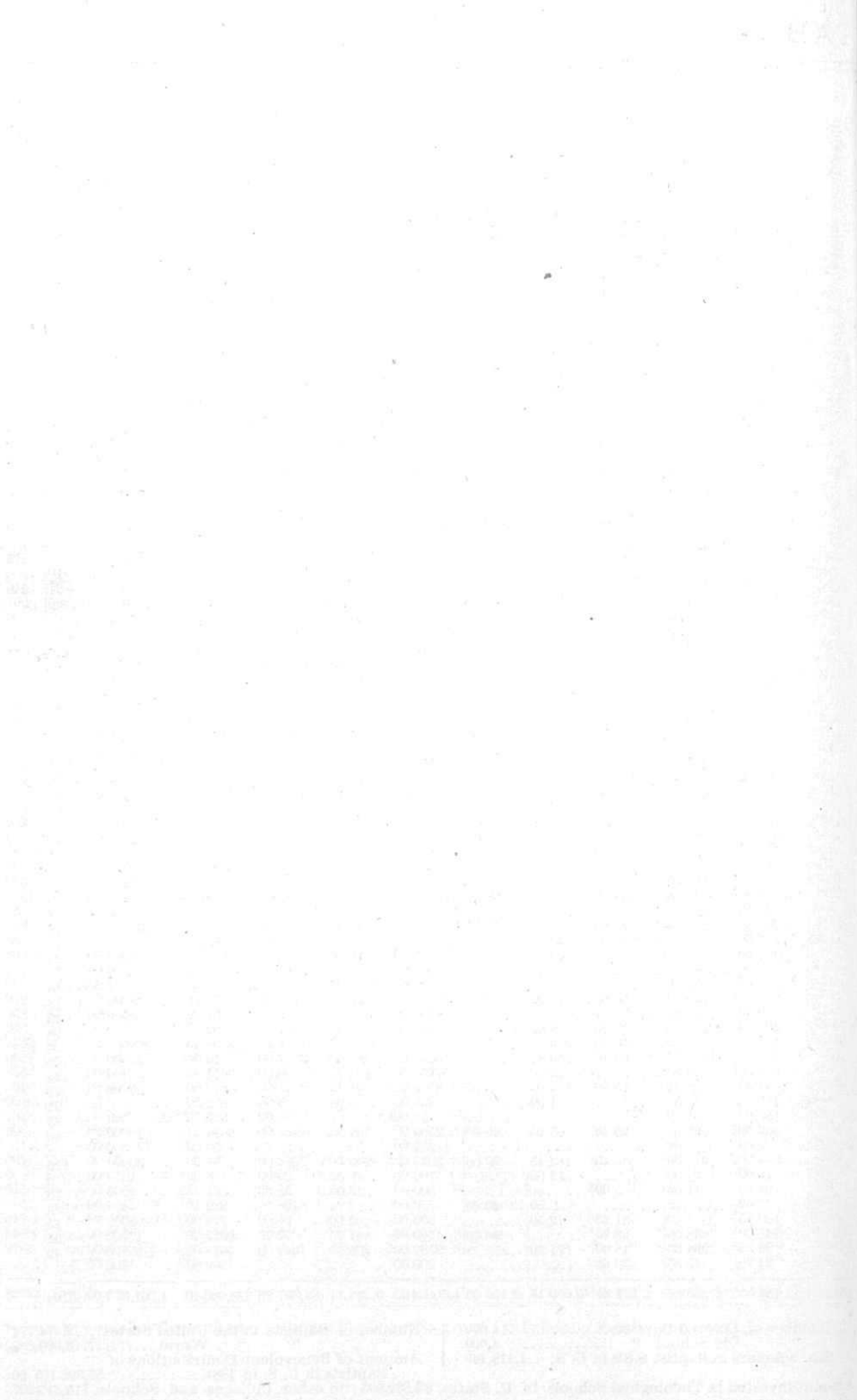
Number of Baptists in the United States..... 3,474,771

World "..... 3,000,389

Amount of Benevolent Contributions of

Baptists in U. S. in 1884..... \$6,996,105 00

Amount invested in Theological Schools in U. States, \$3,832,505; in other Colleges and Schools, \$15,215,037



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THE MANAGEMENT
OF
CHURCH FINANCES;
SUGGESTIONS TO THE
BAPTIST CHURCHES OF MISSOURI,
FROM THE
STATE MISSION BOARD.

COLUMBIA, MO.
HERALD PRINTING AND BINDING,
1884.

EXPLANATORY.

At a meeting of the State Mission Board of the Missouri Baptist General Association held in Mexico, Mo., on Monday, November 24, 1884, the undersigned were appointed a Committee to issue the following address to the churches. Embodying as it does the mature thought and experience of the members of the Board we trust it will receive that consideration which the subject of a more enlarged benevolence merits.

A. F. FLEET,
FRANK ELY,
E. W. STEPHENS,
Committee.

TO THE BAPTIST CHURCHES ^{OF} MISSOURI.

Assured that a more exact and business-like system in the management of our church finances would effect far better results both to the churches themselves and to the cause of Christ both at home and abroad, and would help in large degree to solve the vexed question of raising money for the support of the churches and for missionary work, the State Mission Board of the General Association of Missouri Baptists desire to recommend to the pastors and churches of our State the following plan for their consideration and adoption (if approved) for the year 1885 :—

1. That the Church appoint a committee of three of her most liberal and best business men to take charge of her financial operations. In some cases the deacons of the church (or a committee of three of the most active of their number) would be the most suitable persons to execute the plan. But in others it might be best to appoint a special “finance committee,” whose duty it should be to attend exclusively to these matters and to report to the church as often as shall be required. We would emphasize the importance of this committee, for though a *plan* be absolutely perfect, it must surely fail without intelligent business capacity and unceasing diligence in its execution.

2. That this “finance committee” get from the clerk of the church a full list of all of its members, and then that this list be divided into three parts, each member of the committee taking those to whom he could most successfully present the matter, and whom it was most convenient for him to see.

3. That the committee meet and make an estimate of all the probable expenses absolutely necessary for the year, including pastor's salary, incidental expenses, etc., and that what is considered a proportionate amount for each member to give be set down opposite his name.

This is not intended as an assessment, but merely a suggested amount, and practical experience has shown that much more can be secured on this plan than by simply asking in a general way for a contribution ; nor is it likely that a judicious committee will discriminate in favor of one or against another in the amounts they ask their brethren to contribute.

4. That each member of the committee see every one on his list and secure from him if possible a pledge for this definite amount, and that it be paid in installments, at frequent regular intervals, say once a week, once a month, or once a quarter at least.

It is far easier to secure a pledge for a small amount to be paid weekly or monthly than for the larger aggregate of these small sums to be paid quarterly or yearly. Thus frequent giving becomes a habit, and is recognized as a part of the regular worship.

We would urge every church to try the envelope system, as surely the most practical plan for recording these small sums and furnishing vouchers both to treasurer and contributor.

5. That at least four annual collections be taken for missionary and benevolent enterprises, one of which should be for State Missions, and that after the pledge has been secured from each one for the regular church expenses, a proportionate amount be promised to these missionary objects, to be given to each according to the needs of the work or the preference of the giver.

It is difficult to make this clear without an illustration : For example, let those who contribute ten cents a week promise 25 or 50 cents to each one of the quarterly collections. Those who give \$50 a year might give \$5 to \$10 to each department of Mission work, and the large givers in even larger proportion.

So impressed is the Board with the importance of some systematic plan by which every member of every Baptist church in Missouri may be reached and induced to contribute in a way somewhat proportionate to his ability for the support and enlargement of all the great enterprises in which our denomination is engaged, that through the liberality of some

of the members of the Board, provision has been made to furnish any church which is willing to try the plan, with the following full and detailed account of its practical working in one church in which it has been used with great success, to which is added a copy of all the blanks needed to carry it out.

PLAN FOR THE MANAGEMENT OF CHURCH FINANCES.

The following plan has been in successful operation in one of our Missouri churches for three years, and within that time no quarter has ever been closed without a balance in the treasury, and that too after all debts had been paid, and some of them before due ; while the benevolent contributions to outside objects have been quadrupled. It is but just to state that this is not a wealthy church, but only an average one, such as may be found by the score in many parts of our State :

1. The first thing the deacons did, about a year ago, was to have a thorough overhauling of the church book, so as to find out how many names could really be counted on as "present for duty." Some they found had moved away, some were absent on leave, some had deserted, some were dead, some had "joined other churches," and some were—well, we won't say where, but certainly, where members of a Baptist church ought not to be found. So that out of 250 names, only about 175 could be counted on as ready for service.

2. The next step was to make an estimate of the probable expenses absolutely necessary for the year, and it was about as follows :

Pastor's salary, \$1,200 ; sexton, fuel, gas, \$140 ; insurance on church, \$50 ; expenses of Sunday School, \$50 ; other expenses, repairs, etc., (estimate) \$100 ; margin to cover unpaid subscription, \$60 ; total, \$1,600.

3. The subscriptions for the preceding year had amounted to only about \$1,200, and almost all who had been in the habit of giving thought they were doing as much as they could. But here was a deficit of \$400, and how was it to be met? Were the few who had been doing all the giving to be asked to increase their subscription 30 per cent? Or should an effort be made to increase the number of givers? Both plans were tried in somewhat the following way :

4. The roll was carefully gone over, and what was considered a proportionate amount for each member, was set down opposite his name. The list was divided into three parts, each one of the three deacons taking those to whom he could most successfully present the matter and whom it was most convenient to see ; the plan was explained, and each one was asked not to *give something*, but to give a definite amount each Sunday during the year. Some at first were not inclined to pledge any fixed amount. Others thought that the weekly sum asked was too much ; but almost without exception, when the needs were stated and the plan of management explained, the amount suggested was agreed to.

And just here a practical remark. The deacons of a church if wisely chosen know all the financial needs of their church, and are much more competent to decide what proportion of the financial burden each one should bear, than the individual church member himself, and there is but little danger that they will discriminate in favor of one or against another in the amounts they ask their brethren to contribute.

5. This personal interviewing and explanation took much valuable time ; but by the annual business meeting about the last of December, every member of the church whom it was at all practicable to visit, had been seen, and the others written to, and a definite amount in almost every case agreed upon. The result surprised the deacons themselves. No large amounts had been given, but the increased number of small amounts, together with the enlarged subscription of a few of the most liberal givers, made the \$400 additional, and gave a margin besides for subscriptions doubtful because of removals or otherwise.

6. The Scripture plan, "Upon the first day of the week

let every one of you lay by him in store as God hath prospered him," was urged upon all, the envelope system was recommended, and its adoption has been almost universal.

So much for the "plan." Now let us hear something of its gratifying

RESULTS.

As we wish to be intensely practical, we may as well give one of the quarterly reports, and then at some subsequent time a consolidated financial report for the whole year. Here is the quarterly report :

TREASURER, IN ACCOUNT WITH		BAPTIST CHURCH.	
188—	To	Dr.	
Jan. 1,	Collection.....	\$ 19	30
“ 8,	“	25	81
“ 15,	“	35	00
“ 22,	“	31	43
“ 29,	“	25	17
Feb. 5,	“	56	05
“ 12,	“	38	67
“ 29,	“	18	93
“ 26,	“	21	46
Mar. 5,	“	25	81
“ 12,	“	29	26
“ 19,	“	30	75
“ 26,	“	61	20
Total.....		\$418	84
			Cr.
Mar. 31,	By pastor's salary for first quarter paid semi-monthly in advance.....	\$300	00
“ “	By sexton's salary, paid at close of each month.....	18	00
“ “	By cash paid for wood and sawing same.....	8	65
“ “	By amount paid for gas 1st quarter.....	10	60
“ “	By Gospel hymn books for Sunday-School and Church	12	40
“ “	Sunday-school Lesson and Children's papers, 1st and 2nd quarters.....	21	58
“ “	By Church envelopes and printing same, with 500 circulars	8	00
“ “	By repairs on gutter and roof.....	10	75
“ “	By insurance on Church for \$2,500 for 5 years.....	20	00
“ “	By check book and blank book for Treasurer.....	1	50
Total.....		\$411	48

By subtracting the "Cr." from the "Dr." we have a balance to the credit of the church at the close of the first quarter of \$7.36.

At the close of the second quarter there was a balance on hand of \$61.11, at the close of the third quarter, \$88.97, and if the collections continue to run as they have done during the other quarters, the church will close the year without a dollar's indebtedness, and with at least \$125 in the treasury, to be turned over to the improvement fund, or otherwise devoted as the church may designate.

SOME OF ITS ADVANTAGES.

Now let us sum up what we conceive to be a few of the practical advantages of the plan :

1. The number of contributors to the church expenses has been doubled during the year. All of the young members have been encouraged to give 25, 15, 10 or 5 cents a week, and not to get the money from their parents, but whenever possible to earn it themselves. (Parents can devise a thousand ways by which children can earn money, and thus always have something for their church gifts.) This has not been a burden, but a pleasure, and we think it will be the universal testimony that those who have given most regularly have felt most interested in the church. "Where your treasure is, there will your heart be also."

2. The deacons have tried to manage the finances of the church with as much exactness and diligence as they would their own business. The Sunday contributions are deposited in bank generally the day after their collection, and the bank-book is kept accurately posted. All accounts are carefully examined, and nothing is paid out for any purpose unless approved by all the three deacons, and then only by bank-check. The bank-book is therefore a constant check to the treasurer, and prevents possibility of mistake, from forgetfulness or negligence, as well as gives him a voucher for all funds passing through his hands.

The pastor's salary, ——— ah ! what shall we say of the pastor's salary? How much trouble it has caused, and in how many churches ! Indifferently collected and irregularly paid,

what anxiety and worry it has cost the pastor, struggling to meet his obligations, but unable to do it, because the church did not pay him what it promised, and *when it promised it* ! According to our plan, on the 1st and 15th of each month by 9 o'clock in the morning, the pastor's salary for the coming half month has been passed to his credit, and thus has come to pass, a result which as far as our deacons know, has never happened before in the history of Baptist churches, the pastor has never said a word on the subject of money to the treasurer of the church since the year began !

4. The church has not been called together periodically, to have the deacons rise with long faces, and in mournful tones tell the brethren that the pastor's salary was behind, the wood was out, that repairs were needed, but could not be made for lack of money, that the subscriptions were not paid, and that things were in a bad way generally.

Nor has the proposition been made that "the balance be raised then and there," from four or five brethren, and about a dozen sisters, while those most needed had wisely staid away.

5. And there has been no irritation caused by anxious deacons approaching sensitive brethren who sometimes through neglect, and sometimes by necessity have fallen behind in their subscriptions. But by a vote of the church the deacons are requested, at least two weeks before the close of the quarter, to notify each member of the amount in arrears, with the request that it be enclosed in an envelope, on either of the two Sundays intervening before the close of the quarter. This notification (the deacons have insisted that the brethren should not call it a *dun*,) is sent through the post-office, and thus the personality of the reminder is avoided, no irritation is caused by direct application, and the deacon's business is not injured by his brethren passing on the other side of the street to avoid being asked for their dues. A copy of this is given on page 16.

6. Another very important point gained here, is the saving of time, which busy men can ill afford to lose. A hundred such notifications as those just mentioned, can be

made off and the envelopes directed and sealed in one hour, while the personal interview would take at least twenty.

7. And not least of all the advantages gained, must be the satisfaction which the church feels in knowing that her secular affairs are really *managed*, and managed by business men on strictly business principles, and the respect she feels for herself and compels from all with whom she has dealings that her credit is beyond reproach.

Such has been the condition of the——Church during the past year. On no day during the year has she been unable to meet all her liabilities, and in one case, that of the pastor's salary, she has paid a half month before it was due.

BENEVOLENT CONTRIBUTIONS.

What has been written had reference only to the maintenance of our home work, and no mention was made of the contributions to objects of general benevolence. Let us see if the increase of the amounts given for these purposes have been somewhat proportionate to the larger sums needed for expenses at home.

1. In their report for 1881 and their recommendations for 1882, the deacons suggested a continuation of the quarterly collections for the four objects to which the church had been contributing, and in the following order: First quarter, Foreign Missions; Second quarter, Mission work in the District Association; Third quarter, State Sunday School work; Fourth quarter, State Missions.

2. It was also recommended that the church should support the Sunday School during the year, so that all the contributions made in the Sunday School might be devoted to benevolent purposes. There were two important points involved in this recommendation, the first of which was that the Sunday School was not an independent organization, but was only the church at work in the special direction of instructing the young members of its congregation in almost exactly the same way as the weekly prayer meeting is designed for the instruction and edification of those of maturer age. And surely nobody ever heard of a church which declined to pay for the lights and fuel consumed at its prayer meeting, but

left these expenses to be met by those who attended this devotional exercise.

The second point was the cultivation of the spirit of giving on the part of the children in the Sunday School, and it was thought that when they know that the money contributed would not be used to pay for lesson papers and hymn books and for other expenses of the school, but would be devoted directly to the spread of the gospel at home and abroad, there would be much more interest in giving than there had been before. The importance of forming and developing in children the habit of contributing from their own earnings for Christ's cause cannot be overestimated, when we consider that the church of the future is in a great measure the Sunday School of to-day, and that if the Sunday Schools of the present are properly instructed and trained, the difficulties we now meet on every hand in aggressive Christian work will be largely overcome, and the church will indeed stand forth "fair as the moon, bright as the sun, and terrible as an army with banners."

3. The collection for Foreign Missions was :

From the Church.....	\$ 54 07
From the Sunday School.....	21 30
From the Missionary Society (composed of members of the church and Sunday School).....	45 80
Total.....	\$121 17

Of this amount, thirty-three dollars is given by the Missionary Society for the board and tuition of a little girl in China, while the rest is sent to the Foreign Mission Board without designation as to its use. The amount contributed by the church for Foreign Missions last year was \$50.00, showing a large increase for 188—

4. About the close of May we were visited by——— the veteran missionary among the Indians, and although Indian missions had not been included in the four collections recommended, the church invited brother——— to give them an account of his work, and contributed for it \$61.60.

For this purpose there had been no contribution in 1881.

5. For missionary work within the bounds of the——
District Association

The Church gave.....	\$39 73
The Sunday School.....	18 40
Total.....	<u>\$58 13</u>

Against \$37.15 for 1881, an increase of 56 per cent.

6. For the Sunday School work in the State was collected the following sum :

From the Church	\$12 65
From the Sunday School	13 38
Total.....	<u>\$26 03</u>

A clear gain of \$26.03, since no collection for this purpose had been taken up in 1881.

7. The contribution for State Missions during the year has been \$140.03.

The contribution from the Sunday School for the last quarter will be from \$15 to \$20, to be designated as may be deemed best. Putting it at \$17 and adding up the various contributions, it will be found that the church has in 188— contributed for benevolent operations, outside of its own limits, \$405.98 against \$283.15 in 188—, a gratifying gain of over 50 per cent.

These figures may be slightly modified by the treasurer's final report, but the change will be so small as scarcely to demand attention. And thus it will be seen that increased and general contributions at home have not only not diminished the interest in the general work, but as might be expected, have caused a material increase in the amounts raised for general missionary operations.

ANNUAL REPORT OF DEACONS.

The following is the Annual Report of the Deacons of the
——Baptist church, for the year 188— :

Your Board of Deacons beg leave to submit the following
annual report of church finances for the year 188— :

Pastor's Salary.....	1200 00
Support of Sunday School.....	39 82
Amount paid for Sexton, Gas, Fuel, Insurance, Printing.....	
Postage, Hymn Books, etc., etc.....	222 17
Expended for the poor.....	40 80
Balance on hand.....	120 17
Total expense for Home Work.....	1622 96
State Missions.....	160 08
Foreign Missions.....	125 67
Indian Missions.....	79 75
Mission Work in Ass'n.....	58 23
State Sunday School Work.....	26 03
Total for Missions.....	448 78
Improvement Fund.....	370 14
Total raised by Church in 188—.....	2442 86

The promptness with which a large majority of the members contributed, is, we think, cause of sincere congratulations. After paying the pastor semi-monthly in advance, without the omission of a day, and the punctual payment of all other needed expenses, the church has closed each quarter free of debt, and with a surplus in the treasury.

The most gratifying feature of the contributions has been their absolutely voluntary character. Almost every dollar has been contributed through the envelopes, and in not a single instance has a personal reminder, beyond the quarterly circular notifications, been necessary. Out of about 180 members who reside in or near——, 160 have contributed more or less regularly ; and a large majority have paid in full for the year. A comparison with 188— indicates a gratifying progress in all departments of church work, the aggregate amount raised being over 25 per cent more than that of 188—. All moneys have been punctually deposited in bank, and all payments have been made by check, after approval by the board of deacons. The treasurer's bank

book, therefore, represents in full all transactions, and the bank checks stand as vouchers for all payments. The envelopes in which the Sabbath contributions had been made are all carefully preserved in alphabetical order, each Sunday to itself, so that they can be easily consulted in case any member should think he had been improperly credited.

We recommend that the following periods be set apart for contributions to the objects named, viz : Foreign Missions, Second Sunday in February ; Indian Missions, Second Sunday in May ; District Association, Second Sunday in August ; State Missions, Second Sunday in October.

The gratifying report of our home work has been due, as all will readily agree to the plan adopted by the church a year ago, and the systematic manner in which the members have made their contributions. In the number of contributions and the regularity with which they have given, there has certainly been a decided advance over previous years. And yet there are other objects which claim our attention as imperatively as does the support of our home interests. The great cause of the extension of the Redeemer's kingdom is the same everywhere, and no church can hope to prosper which does not so regard it. In our contributions to Foreign, State, Indian and Associational Missions for the past year, the church has done well, the total amount being over 50 per cent more than that reported the year before. And yet this has been accomplished without any well defined system or plan. In order that this department of our church work may keep pace with our home work, we wish to recommend that for our benevolent contributions, the same system be adopted that has been used with such success in our home work. We would, therefore, suggest that all who are regular contributors to pastor's salary and incidental expenses, be requested to give a proportionate amount to each of the four objects recommended. Let us illustrate the proposition :

There are some in the church giving to pastor's salary and incidental expenses ; \$75 a year, some \$60, some \$50, some \$40, some \$20, and so on down to \$1.00 a year.

Now suppose those giving \$5.00 a year give 25 cents to each of the four benevolent objects recommended. (Many really

give as much as \$1.00 to each) ; those giving \$13.00 a year, contribute \$1.00 each quarter, and so in proportion, those giving \$75.00 contribute \$5.00 each to the four benevolent objects,—amounts contributed would be uniform, and all would bear their fair proportion in this part of the work.

In this case, if the collection happens to fall on a rainy Sunday or if from any cause members are kept away from church, the contributions for that day would be the same as if all the members were present, and the total amount would not be subject to rain or sunshine, sickness or health. And thus by introducing system into the plan for our benevolent contributions, and securing from every member a contribution according to his ability, without its bearing heavily upon any individual member, a sum is raised considerably larger than would be possible in the ordinary way of raising such collections, and the church is trained to give from principle, and not simply from the impulse or feeling of the moment. We would also recommend that a committee of two or three judicious brethren be selected to apportion the amounts so contributed according to the needs of the respective objects, and to report their action to the church for its approval.

Respectfully submitted,

_____	} Deacons.

BLANKS.

The following blanks are used by the church in its financial work :—

THE ENVELOPE.

Be sure and write your name and amount enclosed, seal, and put in the basket.	CONTRIBUTION
	For Pastor's Salary and Incidental Expenses of the
	BAPTIST CHURCH
	_____, MISSOURI.
	Date, _____ 1884.
Name, _____	
Amount, _____	
"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."	

THE QUARTERLY NOTIFICATION.

_____ Mo., _____ 188
Mo

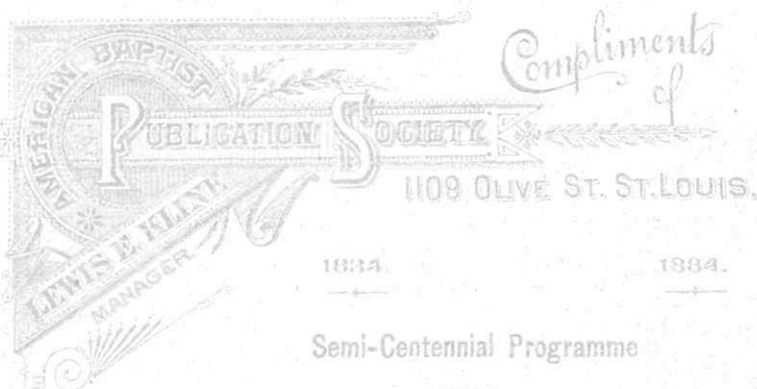
In accordance with the action of the Church in regular session, the deacons are requested, at the close of each quarter, to notify the members of the amount remaining due on their subscription to pastor's salary and incidental expenses. At the quarterly business meeting, to be held the Saturday before the first Sunday in....., they desire to report all the members as having paid in full for the quarter—a result in which all will have equal interest and pride.

The amount credited on your subscription to date is \$....., leaving \$..... due at the end of this quarter, which can be placed in an envelope on next Sabbath, or handed to any one of the undersigned.

Very truly yours,

_____, }
_____, } DEACONS.
_____, }

NOTE.—The regular business meetings of the Church are held at 11 o'clock, A. M., on Saturday before the 1st Sunday in April, July, October and January of each year.



Semi-Centennial Programme

OF THE

Missouri * Baptist * General * Association,

CONVENING AT

MARSHALL, SALINE COUNTY, MO.,

Tuesday, October 21st, 1884,

WITH THE

FIRST BAPTIST CHURCH,

REV. J. C. MAPLE, D.D., PASTOR.

MODERATORS:

1834,

Rev. Jery Yardeman.

1884,

Rev. W. Pope Yeaman, D. D.

CLERKS:

1834,

Rev. R. S. Thomas.

1884,

Rev. J. T. Williams, D.D.

SEMI-CENTENNIAL PROGRAMME
OF
Missouri * Baptist * General * Association.

TUESDAY.

INTRODUCTORY SERMON, - - - - - 11:00 A. M.

REV. G. W. HATCHER, of Carrollton.

ORIGIN AND PROGRESS OF THE GEN'L ASSOCIATION, - 7:30 P. M.

REV. J. T. WILLIAMS, D.D., of Paris.

THE MISSIONARIES OF FIFTY YEARS, - - - - - 8:30 P. M.

REV. W. J. PATRICK, of Curryville.

WEDNESDAY.

THE SPIRIT AND SCOPE OF STATE MISSIONS, - - - 7:30 P. M.

REV. W. POPE YEAMAN, D.D., of Columbia.

ADDRESSES, - - - - - 8:30 P. M.

BY PROMINENT SPEAKERS.

PROGRAMME.—CONTINUED.

THURSDAY.

THE MODERATORS OF THE GEN'L ASSOCIATION, - 7:30 P. M.

REV. J. C. MAPLE, D.D., of Marshall.

THE CORRESPONDING SEC'Y'S OF THE GEN'L ASSO., - 8:30 P. M.

REV. W. M. BELL, of Miami.

FRIDAY.

EDUCATIONAL INSTITUTIONS, - - - - - 7:30 P. M.

REV. J. C. ARMSTRONG, of Mexico.

MINISTERIAL EDUCATION, - - - - - 8:30 P. M.

REV. W. R. ROTHWELL, of Liberty.

SATURDAY.

CHANGES OF FIFTY YEARS, - - - - - 7:30 P. M.

REV. S. H. FORD, D.D., LL.D., of St. Louis.

SUNDAY SCHOOLS, - - - - - 8:30 P. M.

M. J. BREAKER, of Fayette.

—BUSINESS—

MORNING SESSIONS, - - - FROM 9 to 12 M.

AFTERNOON SESSIONS, - - - FROM 2 to 5 P. M.

Subject to Changes by the Committee on Order of Exercises.

